

THE
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MENNO'S DEPARTURE FROM POPERY.

(Continued from page 264).

Perhaps a year afterwards, as I was silently employing myself on the word of the Lord, in reading and writing, there came to me six or eight persons, who were of one heart and soul with me; in their faith and life, so far as man can judge, irreproachable; separated from the world, according to the direction of the scripture; subjected to the cross of Christ; and bearing a hearty abhorrence, not only of the Munster, but also of all worldly, anathematizing sects, and corruptions. With much kind entreaty they urged me, in the name of the pious who were agreed with them and me in one spirit and sentiment, that I would yet lay a little to heart the great severe distress and necessities of the poor oppressed souls (for the hunger was great, but very few were the faithful stewards), and employ the talent which, unworthy as I was, I had received from the Lord.

As I heard this, my heart was very much troubled; anguish and fearfulness surrounded me. For, on the one side, I saw my small gift; my want of erudition; my weak and bashful nature; the ex-

tremely great wickedness, wilfulness, perverse conduct, and tyranny of the world; the powerful large sects; the craftiness of many spirits; and the heavy cross which, should I begin, would not a little press me. On the other side, I saw the pitiable extreme hunger, want, and necessity of the devout pious children; for I perceived clearly enough, that they erred as the simple forsaken sheep, when they have no shepherd.

At last, after much prayer, I resigned myself to the Lord and his people, with this condition:—They were, for a length of time, to unite with me in praying to Him fervently, that, should it be his holy pleasure to employ me in this service to his praise, his fatherly kindness would then give me such a heart and mind as would testify to me, with Paul, “Woe is me, if I preach not the gospel:” but should his will be otherwise, that he would order such means as to permit the matter to rest where it was. For Christ says, “If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father

which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them."

See, my reader; thus I am not of the Manster, nor of any other seditious sect, as I am calumniated; but of a people called, though unworthy, to this service, who were willing to follow Christ and his word; who, in the fear of their God, led a penitent life; who served their neighbour in love; who bore the cross patiently; who sought the health and welfare of all men; who loved righteousness and truth; and who abominated unrighteousness and iniquity. This character, which they exhibit, is a strong and living proof that they are not such perverted schismatics as they are accused of being: but, however unknown to the world, are true Christians; only they believe that the word of Christ is to be trusted, and that his irreproachable holy life and example are infallible and right. A great sinner as I have been, I am enlightened of the Lord, converted to a new mind, fled from Babylon, removed to Jerusalem, and arrived at last to this high and difficult service.

As now the above-mentioned persons ceased not from their entreaty, and also my own conscience urged me, while I saw the great hunger and need that have been intimated, I gave up myself to the Lord with body and soul, and commended myself to his gracious hand, and began at his time, according to his holy word, to teach and to baptize; with my little ability to labour in his field; to build up his holy city and temple, and to raise again the fallen stones. And, through our feeble service, teaching, and simple writing, with the careful deportment, labour, and help of

our faithful brethren, the great and mighty God has made so known and public, in many cities and lands, the word of true repentance, the word of his grace and power, together with the wholesome use of his holy sacraments, and has given such growth to his churches, and endowed them with such invincible strength, that not only many proud stout hearts have become humble, the impure chaste, the drunken temperate, the covetous liberal, the cruel kind, the godless godly; but also for the testimony which they bear, they faithfully give up their property to confiscation, and their bodies to torture, and to death, as has occurred again, and again, to the present hour.

These can be no fruits nor marks of false doctrine; with that God does not co-operate; nor under such oppression and misery could any thing have stood so long, were it not the power and word of the Almighty. Indeed, what is yet more, there is bestowed in these trials so much grace and wisdom (as Christ promised to all his, Luke xxi. 15), that all the world's learned and celebrated masters, with all the blood-guilty tyrants who (O God, forgive them!) boast that they are Christians, must stand vanquished and ashamed before these unconquerable heroes and pious witnesses of Christ, so that they neither have nor know any other weapon and escape than banishing, seizing, torturing, murdering, and destroying, agreeably to the custom of the old serpent from the beginning: as yet, in many places in our Netherlands, may daily, alas! be seen and traced.

See, this is our calling, doctrine, and fruit of our service, for which we are so horribly ca-

luminated, and persecuted with so much enmity. Whether all the prophets, apostles, and true servants of God, did not through their service also produce the like fruits, we would gladly let all the pious judge.

But as to my own poor, weak, and imperfect life, I freely acknowledge that I am a ruined, miserable offender, and by nature sinful. I say, with David, "My sin is ever before me." My thoughts, words, and works convict me. I mark and see, with Paul, that "in my flesh dwelleth no good thing." Yet this I can boast in my infirmity: Were the wicked and profligate world to hear with patience our doctrine, which indeed is not ours but the Lord Christ's, and be willing humbly to follow it in the pure fear of God, it would most certainly be a far more Christian and a far better world than, alas! it now is.

I thank my God, who has given me the grace, that, with Paul, I hate sin, and desire holiness, and wish cordially that, even were it with my blood, I might deliver the whole world from their sinful state, and win them to Christ; that I might fear my God with my whole heart; love, seek, and serve him; do right and well before his eyes; and be a blameless, pious Christian. This, in his grace, is my whole desire. I hope also, through the Lord's compassion and help, that no one can justly accuse me either of covetousness, or of extravagance. Gold and riches I have not, and desire not.

Some, out of perverse hearts, say that I eat more of *roasted* than they of *boiled*, and drink more of wine than they of beer. My Lord and master Jesus Christ had to be treated by the perverse as a wine-bibber and a glutton.

I trust, through his grace, that in this respect I am clear and innocent before my God. He who bought me with the blood of his love, and called me to his service, unworthy as I am, searches me, and knows that I seek neither gold and goods, nor luxury and ease on earth, but only my Lord's glory, my salvation, and the souls of many immortals. Wherefore I have had, now the eighteenth year, to endure so excessive anxiety, oppression, trouble, sorrow, and persecution, with my poor, feeble wife, and little offspring, that I have stood in jeopardy of my life, and in many a fear. Yes, while the priests lie on soft beds and cushions, we must hide ourselves commonly in secret corners. While they, at all nuptials, and christenings, and other times, make themselves merry in public with fifes, drums, and various kinds of music, we must look out for every dog, lest he be one employed to catch us. Instead of being greeted by all as doctors and masters, we must be called Anabaptists, clandestine holders-forth, deceivers, and heretics. In short, while for their services they are rewarded, in princely style, with great emoluments and good days, our reward and portion must be fire sword, and death.

See, my faithful reader, in such trouble, poverty, oppression, and danger of death, have I performed my Lord's service undeviatingly to the present hour; and I hope, through his grace, still further to perform it to his praise, so long as I continue in this tabernacle.

What now I and my true coadjutors in this very difficult, hazardous service, have sought, or could have sought, all the well disposed may easily estimate from the work itself and its fruit. I

will then humbly entreat the faithful and candid reader once more, for Jesus' sake, to receive in love this my forced acknowledgment of my enlightening, and make of it a suitable application. I have presented it out of great necessity; that the pious reader may know how it has happened, since I am on all sides calumniated and falsely accused, as if I were ordained and called to this service by a seditious and misleading sect. Let him that fears God read and judge!

The following remarks by the Editor of the Columbian Star accompanied the above tract on its first publication in that paper.

The foregoing tract is the voice of a much calumniated man, who defends his character, while he acknowledges and deplores his sins; and amidst unrelenting oppression, exhibits piety of uncommon depth and fervour, and a meek charity towards his persecutors, worthy of the primitive martyrs.

The history of his gradual abandonment of the errors of his former creed, exemplifies in a remarkable manner the power of the Scriptures to enlighten and guide the honest mind, which searches them with a due dependence on the Spirit of truth. The process, in the case of Menno, was gradual. The light grew brighter and stronger, till at length his delusions melted away, like the mist of the morning.

There is the fullest evidence, that his change of views and of practice was sincere. It was the result of a true conversion to God. There was no calculation of consequences. His interests, his feel-

ings, and his habits, must all have inclined him to retain his connexion with the dominant church. There is, therefore, no colour for the injurious assertion of Moshheim, that he held a "clandestine" intercourse with the "Anabaptists," until he found it convenient to "throw off the mask."

Menno asserts, that he had no communication whatever with the *Baptists*, until he had been led, by the Spirit of God, to adopt their principles. He remained, it is true, for a considerable time, a preacher in the Catholic church; but his mind was incessantly agitated. His description of his feelings, at that time, is a lively exhibition of the state of a mind which is hesitating between the opposite suggestions of duty, inclination, interest, timidity, and self-distrust. Menno pursued the right course. He "besought his God, with sighing and tears, that to him, a troubled sinner, he would grant the gift of his grace." The Lord heard his prayer, and soon after enabled him to put at hazard his character, honour, and fame, and to abandon his anti-christian abominations.

This tract proves, moreover, not only that Menno opposed the extravagant doctrines of those deluded men who were engaged at the riots in Munster (for this fact his enemies have not ventured to deny), but that he was so far from seeking to acquire power and distinction as the leader of a sect, that he was with difficulty prevailed on by the Baptists to become their pastor. His piety, zeal, abilities, and eloquence naturally gave him the pre-eminence; and he became the leader, and in some respects the former, of the Baptists in Holland.

But apart from its uses as an historical document, this tract is

valuable as an edifying detail of Christian experience. There is a rare degree of unction in his penitent confessions, and his meek defence of his principles and conduct. It breathes the language of a heart which was no stranger to the sorrows and consolations of those holy men of former ages, who through faith and patience inherited the promises.

Menno was a man of whom the world was not worthy. The age in which he lived was least of all fitted and disposed to do justice to his character. He espoused

opinions which not only provoked the hostility of the Catholic church, but which found little favour among the "powerful large sects," the Lutherans and Calvinists.

It is not surprising, therefore, that his conduct has been misunderstood and misrepresented. We take pleasure in assisting to circulate an authentic exposition of his principles; and we offer our thanks to the translator for the service which he has rendered to us and to our readers, as well as to the interests of truth.

ON CHRISTIAN LIBERALITY,

The substance of a Speech delivered at the Missionary Meeting of the Northern Association, held at Rowley, in the County of Durham, June 10, 1835, and requested to be inserted in the Baptist Magazine by the Ministers present.

My dear Friends,

My good brother F. has said, that God has committed to his people the great and important work of extending his cause throughout the world. No sentiment appears to me to be more correct than this. The commission of our Lord to his apostles embraces the idea most fully: "Go, teach all nations," &c.; "and lo, I am with you always, even to the end of the world." Now does it not appear evident, that the extent of the *promise* attached to this commission, implies the co-extent of the obligation connected with it; namely—to preach the gospel to all nations, to the end of time? And if so, upon whom does this duty devolve? I answer, upon all Christians; each working in his *own* sphere, and, to the utmost of his

power, helping the cause in *every* other. A share in this employment devolves on every Christian here to-day. Yes, my dear friends, whether you ever seriously thought of the matter before or not, I have no hesitation in saying, that a *share* in the conversion of the *world* is allotted to *you*; for the whole world you are bound to pray: "God be merciful to *us*, and bless *us*, that so thy way may be known upon *earth*, and thy saving health among *all nations*." This was the prayer of the godly in ancient times; and it ought, now, to be yours.

But it is your duty, not only to pray, but to labour for the conversion of mankind. The business of converting the world actually devolves on you; and you are bound to perform it, either personally or by substitute. You know, if this were a time of war,

some of the young men here present might be ballotted to serve in the militia; and in such case, they must either go themselves, or send one in their stead. There is a striking analogy, in this respect, between a state of natural and spiritual warfare. In regard to the spiritual war carrying on under the banner of the great Captain of Salvation, it is a war in which all Christians are to be engaged. They all may be said to be ballotted to carry it on. You, then, my dear Christian friends, are ballotted, along with others; and being so, you must either go yourselves to the warfare, or you must find a substitute. Now, this latter part of the business is one which, in all likelihood, does devolve, and will continue to devolve, on most of us here. It follows, then, as a necessary consequence, that those of us who cannot go ourselves, must use all the means within our power to get others to go for us; and this will naturally create a demand on our pockets. Few, indeed, like such a demand as this; but the demand itself is imperative; and woe to the man that does not attend to it! Woe to the man that dies under these circumstances; that dies with that which belongs to God in his possession; the niggard of his bounty, and a traitor to his cause!

Oh, my dear friends, no subject is of greater importance than this. Much as the duty of liberality to the cause of God is adverted to in a passing way, there is some reason to fear, that many ministers are defective in showing to Christians the responsibility that attaches to them in regard to the use of their pecuniary means. This is, doubtless, owing to the extreme delicacy of the subject.

Delicate, however, as it is, it is one that should not be neglected. On the contrary, as the subject has a reference to a most important duty—a duty, the performance or non-performance of which is intimately connected with the weal or woe of the inhabitants of the world; so it is one that ought to be clearly defined, and strenuously, though affectionately, enforced. I may take the liberty to say, that I ventured lately to discharge this duty in my own pulpit. The text I took was the following: “See that ye abound in this grace also.” 2 Cor. viii. 7. I began by telling the people that the *germ* of every Christian virtue was implanted in the heart of every Christian by the hand of God himself: but while this was the case, the germ thus implanted the Christian was called upon most assiduously to cultivate. It is thus that God acts in nature in regard to many of the productions of the earth. The seeds of these are committed to the care of men, and, if they diligently cultivate them, in many instances their diligence is repaid a thousand fold. It is both the duty, then, and the interest of every Christian, most carefully to cultivate the graces of the Holy Spirit implanted within him.

Now, one of these graces, it seems, is *liberality*. This is the *duty* the apostle alludes to in the preceding verses, and hence he exhorts the Christians at Corinth, that as they abounded in a *number* of *other* graces, they should “see” to it “that they abounded in *this* grace *also*.” Here, then, it is plainly intimated, that the germ of the *disposition* to perform this duty is supposed to be in the hearts of the *parties addressed*; hence it is called a *grace*, and it is so called, evidently, from its

being the *product of divine grace*, agreeably to a common figure of speech, in which the *effect* obtains the name of the *cause*. Now this grace, thus implanted within them, was to be carefully cultivated: “*See that ye abound in this grace also.*”

Having conducted the subject thus far, I was naturally led to this very important inquiry: What is included in cultivating this grace? To this I replied, that it included an endeavour to acquire *that* which would enable persons to be liberal. The generality of Christians are found among the lower classes of society, so that, if they ever have *wherewith* to be liberal, they must *labour* for it. They must be both *diligent in their business and economical of their means*. “Let him that stole,” says the apostle, “steal no more; but rather let him labour with his hands, that he may have to give to him that needeth.” Again, if we desire to cultivate this virtue, we must observe the *rules* that God has appointed for its *due discharge*. That rule is—“as God hath prospered us.” And if there be first “a willing mind”—a circumstance indispensable, as “the Lord loveth a cheerful giver”—it is required and “accepted according to that a man hath, and not according to that he hath not.” This rule proceeds upon the principle, that in regard to the duty of liberality, there must, and should be, a very great difference between one Christian and another. One is *affluent* and has *very few dependants*; another is *poor* and has *many dependants*. Now, while it is the duty of the latter to do what he can, not only for his family, but for God; it is equally the duty of the former to give, if he is a Christian, “as

God hath prospered him.” The rule proceeds, also, on the principle, that there ought in some cases to be a great difference between the giving of a Christian at one period of his life and at another. Suppose him between the thirtieth and fortieth year of his age, struggling with a number of difficulties to support himself, an increasing family, and his credit in society: and again, suppose him arrived at between the fiftieth and sixtieth year of his age, and his family, as we say, all off his hands, and he in possession of a pretty fair competence, on which he may fall back when the activities of life are terminated. Now, it is evident, that twenty years have made a mighty difference in the capabilities of this man in a pecuniary point. It is required of him to give at both periods *as* God hath prospered him.

But still, there is another way of cultivating this grace. It will lead the Christian, not only to supply the wants of one individual, and after this, those of another, and of another; but it will lead, farther, to inquire—Is there not some other hole or corner of deep wretchedness to be found, where I may turn my stewardship to good account? Something resembling this, my dear friends, must be found in us all, or our character as Christians will not come up to the description given by the prophet, of what renewed men would be under the reign of Messiah. “The liberal,” says he, “shall *devise liberal things*; and by liberal things shall he stand.”

Such are a few of the ways in which this grace may be cultivated. But are there no inducements adapted to stimulate us in its cultivation? Yes, there are, did we but turn our minds suffi-

ciently to them. The contemplation of the grace of the Saviour is peculiarly fitted to do this. Contemplate, my dear friends, his original dignity. And what was that dignity? I cannot designate it in more happy or more beautiful terms, than those of Robert Hall, who, when speaking of God, says: "He sits enthroned on the riches of the universe." Such was the Saviour's original condition. "He sat enthroned on the riches of the universe." This circumstance must be carefully marked, or its mighty contrast will not be sufficiently estimated. That contrast is most strikingly and touchingly alluded to by the apostle, when he wished to furnish the Corinthians with a stimulus to abound in liberality: "*Ye know*," says he—and that is enough to induce you to be bountiful, and to act as your Saviour did—"Ye know the grace of our Lord Jesus Christ, that, *though he was rich*, yet for your sakes he became poor, that ye, through his poverty, might be rich." O what a stimulus to liberality is this; or, at least, what a stimulus it ought to be.

The contemplation of the conduct of the first churches is another circumstance calculated to operate as an inducement to cultivate this grace. Now, it is here not to be forgotten, that there was a very great difference between some of the primitive churches on this head. View, for instance, the church at Corinth. This was a church rather remarkable for several things. They were so, in regard both to the number and splendour of their extraordinary endowments. "They came behind in no gift, being filled with all utterance and all knowledge." It is true, they did not always make the best use of

these endowments; for, by their ostentatious display, their meetings at times more resembled a Babel than a quiet and orderly "habitation of God through the Spirit." But they were also remarkable for their wealth. This is natural to suppose from the character of the city, it being one of the greatest commerce, and consequently of the greatest wealth, in Greece. "Now," says the apostle, "ye are full; now ye are rich; ye have reigned as kings without us," &c. 1 Cor. iv. 8. But while they seem to have been the richest of all the churches, they appear to have been the most niggardly! Oh, who would have liked to have been a member of this church—a church which, though the richest, was regarded by the apostle as below the moral level of all other churches, in consequence of their covetousness? "Wherein," says he, "were ye *inferior to other churches*, except it be, that I myself was not *burdensome to you*?" And to this he appends a stroke of the keenest as well as the most delicate irony to be found in any language: "Forgive me this wrong." Yes; so mean, so illiberal, so ungenerous appears to have been the conduct of this professed Christian people, even to the apostle himself, that he seems to have formed the irrevocable determination, that he would never take a penny for his own benefit. He would rather, day after day, work at his trade, as a tent-maker, than be chargeable to any of them. He would still, however, preach the gospel to them; thereby to show, that though they neglected their duty, he would not neglect his; though they were cold-hearted to him, he would not be so to them. "I

will very gladly spend and be spent for you; though the more abundantly I love you, the less I am beloved." Such was his conduct, and such his determination; and upon this determination he acted. "I robbed other churches," he says, "taking wages of them, to do you service; and when I was present with you, and *wanted!!!*" What an idea! Paul half starving among the rich Christians at Corinth!! And yet so it was. But he was kept from starving too, but by whom? Why, some brethren that came to him with a supply from the poorest churches then in existence: "For that which was lacking to me, the brethren which came from Macedonia supplied." Now, what a reflection on Corinth was this! And, again I repeat it, what a caution does it teach to rich Christians! How would a rich church in London, at the present time, feel, were they told that their stinginess to their pastor had been, in part, made up by a hearty, if not a large donation, sent to him from the poor Christians at *Cold Rowley*? As these Corinthians had acted thus to the apostle, he fully made up his mind that he would take nothing from them in future. Hence he adds, "I have kept myself from being burdensome to you; and so *will I keep myself*. As the truth of Christ is in me, no man shall *stop me of this boasting* in the *regions of Achaia!*"

Who would desire, then, to have been a member of the church at Corinth? Or, on the contrary, who would not have wished to have been a member of the poor churches in Macedonia? The depth of their poverty abounded to the riches of their liberality. The apostle affirms, respecting them, "For to their

power, I bear record, yea, and beyond *their* power, *they* were willing of themselves," &c. But of these poor churches, the church at Philippi was pre-eminent for abounding in the grace of liberality. How exquisitely tender and touching is the language which the apostle uses to them! "Know, ye Philippians, that in the beginning of the gospel no church communicated with me, as concerning giving and receiving, but ye only; for even in Thessalonica"—another city of the same Macedonia—"ye sent once and again unto my necessity. Not that I desire a gift, but I desire fruit that may abound to your account. But I have all, and abound; having received of Epaphroditus the things that were sent from you; an odour of a sweet smell, a sacrifice acceptable, well pleasing to God." Now, what a lovely picture is this! Here is a poor people sending the little pittance they could spare, all the way from Philippi to Rome, by the hands of one of their number—the jailer, for aught we can tell—to supply the wants of their spiritual father, the Lord's prisoner. Into the dungeon of this prisoner the messenger comes, and lays before him the humble bounty of his poor brethren; and God was there, viewing all, and regarding the offering as presented to Him. Nor was it, small and humble as it was, despised by Him. No; on the contrary, it conveys to Him as sweet an odour as ever ascended from the sweetest Jewish incense, in the days of old. It was to Him "*an odour of a sweet smell, a sacrifice acceptable, well pleasing to God.*" Now, my dear brethren, which of us would not wish to have a share in presenting such a donation as this?

What a holy stimulus does the contemplation of such a fact afford, to induce us to cultivate the grace of liberality!

In conclusion: we ought never to forget, that we have no *scriptural evidence that we are Christians, unless we are liberal; and without it, the certainty of our attachment to the Saviour will not be proved before an assembled world.* "If any man," says John, "hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" There is no man destitute of love, but is equally destitute of Christianity. The same may be affirmed of faith. A man may say he has faith; but "if a brother or sister be naked, and destitute of daily food," and he says, "Depart in peace, be ye warmed and filled," but at the same time gives them not what is needful to the body, what does his saying profit? Why, absolutely nothing. "For as the body without the spirit is dead, so faith without works,"—works in the shape of liberality,—"is dead also."

And, O my brethren, let us never forget the scenes of the judgment day, as depicted by the Judge himself. Let us not forget the hinge on which He represents the reality of our Christianity turning on that day. That hinge, be it recollected, is not our mere orthodoxy; or correct views of faith, or of ordinances, or the na-

ture of the kingdom of Christ. No; it is our actively benevolent attachment to the Saviour's cause. "Come, ye blessed; inherit the kingdom prepared for you before the foundation of the world: for I was an hungered, and ye gave me meat; thirsty, and ye gave me drink; sick, and in prison, and ye came and ministered unto me." They are represented as forgetting these circumstances; and this arose, in all likelihood, from these not being the ground of their hope: but their Lord had not forgotten them: "Inasmuch," says he, "as ye have done it to one of the least of these my brethren, ye have done it to me."

Before I sit down, allow me to suggest, what appears to me a useful means of cultivating any virtue, and that is, to make it the matter of a particular address to God. I am persuaded, that if we acted thus with regard to every grace which we are called to cultivate, its cultivation would proceed faster in this way than by any other expedient. Just suppose a member of a Christian church praying over the duty of liberality; his Bible open before him, and his eye on the words, "*See that ye abound in this grace also;*" you may rely on it, he is not the man who will be likely to allow that long to remain in his purse which belongs to his Saviour, and is required in his service. God grant that such may be the conduct of each of us!

DELTA.

THE CHRISTIAN ARMOUR.

THE MILITARY SHOE.

As the arts of war have varied the weapons of annoyance and destruction, so the means of defence must be adapted to their protection. In many cases it would have been of little use to have the vital parts clad in armour, if they had not also had

shoes and greaves upon their feet and legs, to prevent their being wounded by the spikes and sharp stakes that were fixed into the ground by the enemy, to obstruct their progress, and cast them down. To enter upon this part of the armour, we must suppose a malignant foe has possession of a country, and disputes the right of an army to pass through his borders. He places a strong guard at the ordinary passages, and contrives to induce the main body to force their way through a narrow defile, where there are no visible obstructions. What confusion follows, when they fall upon the spikes that were hid in the sand, and crowding in succession without knowing the cause, suddenly those that lay in ambush spring upon them, and they are neither prepared to fight nor to flee! Hence the necessity of the military shoe. So common was this part of armour in ancient times, that we find it a matter of history that Goliath had "greaves of brass upon his legs," and of the Chaldeans it was foretold, "The latchet of their shoes shall not be broken." To Israel it was promised, "Thy shoes shall be iron and brass; and as thy days, so thy strength." When the Saviour was about to leave his disciples, he bequeathed to each of them this piece of armour; and the manner is as remarkable as the matter is important, "My peace I give unto you;" q. d.: A similar tranquillity to that which I myself enjoy, and such as none beside me can give.

Moses, by the spirit of prophecy, foretold what their shoes should be; Paul *prays* for peace; but the Saviour *gives* it; and when He gives quietness, who can give trouble? It is, in substance, that composure of mind, that calm of

conscience, that peace and joy, which arises from being accepted in the Beloved. The breach betwixt God and the soul is healed; the sinner is reconciled to God; and the blessed partaker can say, "Though thou wast angry with me, thine anger is turned away," &c. Not only I may be pardoned, but he has said to my soul, "I am thy salvation;" then, being justified by faith, he has peace with God, peace within, a peace which passeth all understanding.

Who can adequately value this peace? Say, ye who have been convinced of sin, felt a wounded spirit, and dreading the wrath of God, have cried out, "What must I do to be saved?" What were the feelings of the disciples, when the Saviour rebuked the winds, and there was a great calm? What the feelings of the criminal when pursued by the man-slayer, the moment he entered the city of refuge, when he could face the foe without fear? What of the sinner who has fled for refuge to the Saviour, when he can say, "See God, my shield, and look on the face of thine anointed?" It is as a cluster of the grapes of Eshcol, it weans from the world—smooths the rugged path of adversity—turns the shadow of death into morning, and the chamber of affliction to the gates of heaven. It is in reference to this, that the apostle exhorts us to have our feet guarded; and intimates that, as the military shoes gave to him that wore them a readiness to march over every obstacle that might lie in his path, so "the gospel of peace" gives to the Christian soldier a "preparation" or habitual readiness to prosecute his warfare without halting. Thus with alacrity did the messengers fly with the good tidings to others, when they had experi-

enced the power of the gospel to give peace to the conscience, tranquillity to the spirit, and collected preparation for all that they were called to do or to suffer. To this the gospel is especially adapted, and by this characterized. For a long period the Jews were called to war; but we are called to peace with God, and to war only with spiritual enemies. The author of the gospel is the God of peace. The captain of salvation is the Prince of peace, and the Holy Spirit produces the fruits of righteousness and peace. Hence we are told, "He that believeth shall not make haste," *q. d.*: In his mind there shall be no hurry and confusion, but he shall "know in whom he has believed," and being habitually persuaded of security, the joy of the Lord shall be his strength. Whilst the foot of despondency is tardy and feeble, the foot of hope moves swiftly and firmly to action. Under its influence, Moses "esteemed the reproach of Christ greater riches than the treasures of Egypt." Isaiah was ready for any service when the live coal from the altar had touched his lips; he said, "Here am I, send me." Paul was ready, "not only to be bound, but to die at Jerusalem for the name of the Lord Jesus;" and the first Christians "suffered joyfully the spoiling of their goods, knowing that in heaven they had a better and enduring substance."

What remains, then, but that the Christian soldier be admonished to look well to his feet, and see that they be "shod with the preparation of the gospel of peace?" Let the mind be so imbued with the gospel, as at once to enjoy and

exemplify a spirit of peace. In order to this, consider the devices of the enemy to cause them to wound themselves whom he has attempted in vain to subvert or destroy. For want of this peaceable and heavenly wisdom, see David, on a slight provocation, resolved on committing murder, till by the peace-offerings and remonstrances of Abigail, he at once condemned and renounced his purpose. Peter, moved by zeal, in haste drew his sword, smote a servant of the high-priest, and was publicly reproved by his Master. Paul, standing in an open court, was unduly excited, and "spoke evil of the ruler of his people," for which he made a public apology; thus showing how those who had proved the shield, the breast-plate, and the girdle, and borne the sword and the helmet to the terror of the foe, might, in an evil hour, but ill maintain their standing for want of the military shoe.

Whilst the Christian soldier has to maintain a holy war with all God's enemies, let it be in the spirit of peace, rejoicing in the prospect of inheriting the new creation, where the arts of war will be forgotten, and the fruits of peace enjoyed in perfection; for "they shall not hurt or destroy in all the holy mountain."

If the preparation of the gospel be so desirable, what will the consummation be? Violence shall no more be heard in the land, wasting nor destruction within the borders; they shall call the walls Salvation, and the gates Praise.

J. E.

Clapham

TRUST DEEDS OF MEETING HOUSES.

To the Editor of the Baptist Magazine.

Dear Sir,

Some time ago I took the liberty of calling the attention of your readers to the importance of a depository for trust-deeds of our meeting-houses, so as to avoid the numerous evils arising from their being left in private and insecure custody, and consequently, sometimes forgotten and lost. Had any of your correspondents replied to the queries then submitted for consideration, the object would, doubtless, have been greatly promoted.

Permit me to request your insertion of the following regulations of a depository recently established for Cornwall, in the hope that other districts, if they have not done so already, may be induced to consider the subject, and adopt some effective measure in relation thereto.

I am yours, &c.

EDMUND CLARKE.

Truro, June 1, 1835.

RULES, &c.

1. That a tin box of convenient size, having three different locks and keys, be placed in the fire-proof closet belonging to the bank of Messrs. Magor, Turner, and Co., Truro; their permission having been kindly granted for that purpose.

2. That the Secretary of the Cornwall district, and the minister and senior deacon of the church at Truro for the time being, be requested to act as depositaries, each being furnished with a separate key of the before-mentioned box.

3. That the deposit of trust-deeds be sanctioned by a resolution of the church to whose place

of worship such deeds may relate, passed at a meeting duly convened, and authenticated by the signature of its officers; the trustees being apprised thereof.

4. That, of every trust-deed committed to this depository, a copy be retained by the church to which it belongs, for ordinary reference.

5. That an acknowledgment, signed by the depositaries, be given for every deed entrusted to their custody.

6. That no person be allowed to inspect or copy a deed without the previous consent of the church to which such deed belongs; signified by a resolution, passed and authenticated as before mentioned.

7. That no deed be given up by the depositaries to any person, without the authority of the church to which such deed belongs; signified by a resolution, passed and authenticated as aforesaid.

8. That each of the depositaries keep a list of the deeds confided to their custody, specifying their dates, parties' names, and the churches to which they belong.

9. That the depositaries deliver to Messrs. Magor, Turner, and Co. a copy of these rules, and take from them an acknowledgment of the receipt of the box, and an undertaking to permit the depositaries, at any seasonable time, to have access thereto, and to deliver up the same, with all deeds, papers, and writings contained therein, to the depositaries for the time being, when requested by a memorandum signed by each of them to that effect.

POETRY.

COMMUNION WITH GOD.

To leave earth's busy scenes awhile,
 For tranquil converse with our God ;
 To meet retired our Father's smile,
 Or bend submissive to his rod ;—
 This is the solace of the soul,
 An easing of the burdened mind ;
 There sorrow's tears unseen may roll,
 And joy more pure expression find ;
 There, lost in silent, musing love,
 Or breathing sentiments divine,
 The thoughts expand to scenes above,
 And with adoring angels join.

Have guardless moments marked our
 way
 With steps digressive from our Guide,
 Why should we longer—farther stray ?
 Why should our footsteps deeperslide ?
 There is a voice that tells within
 , How prevalent the fervent prayer
 To ease the contrite heart from sin,
 Who pours its burdened feelings there.
 Then shall a holy joy distil
 In dew-like softness on the soul,
 And with new life the spirit fill,
 Till tears of wordless rapture roll.

Or are we hastening for the prize
 That sparkles in our distant sight ?
 Does Hope lead onward to the skies,
 And speed us to a swifter flight ?
 How sweet on earth to see His face
 Who there will be our portion too ;
 And grow beneath maturing grace,
 Till meet to bid the world adieu !
 How thrilling is the bliss we feel,
 What pressure of substantial joy,
 When to our listening God we tell
 We long to be with Him on high !

Oh, could our fleeting moments flow
 In ceaseless streams of prayer and
 praise,
 And all the change our spirits know
 Yet holier melodies to raise ;
 Could hours like these as swift retire
 As those in earthly commerce passed,
 How high our feelings would aspire,
 Each proving happier than the last !
 Soon this *will* be. We soon shall spend
 Eternal ages in His praise,
 In life our Guide, in death our Friend,
 Our Joy through everlasting days.

ETA.

TO THE MEMORY OF THE REV. S. SAUNDERS, OF LIVERPOOL.

Pastor, and guide, and friend,
 Thy pilgrimage is done,
 Thy day of service at an end,
 Thy crown of glory won ;
 Life's last rough wave is passed, and now
 Heaven's glory settles on thy brow.
 If holy faith, if fervid zeal,
 If glad obedience to his Lord,
 If toil for man's immortal weal,
 If firm adherence to "the word,"
 Proclaim the Saviour's faithful friend,
 Then *he*, whose loss we mourn, was one—
 And he *was* faithful to the end ;—
 Good servant of thy Lord, "well done !"
 Angel of death, thou cam'st to him,
 Herald of glory, life, and light,
 And, as the mortal lamp waxed dim,
 Poured on his soul, all pure and bright,
 Those rays that, issuing from the throne,
 Showed scenes unspeakable, unknown.
 What rapture then his spirit filled,
 What holy, blessed, glad surprise,
 As upwards still his course he held,
 Midst angel greetings to the skies,

And worlds of spirits pure and bright
 Stood forth to his astonished sight.

Perhaps he greeted those most dear
 To some who, here bereft and lone,
 Remain to pour the sorrowing tear,
 Still mourning those for ever gone ;
 Whose memory, sweet as fragrant flowers,
 Shall live till life's last closing hours ;—

Whose names stood with him at "the bar,"
 Seals of his ministry below,
 Each as a bright resplendent star,
 Shining with calm and hallowed glow.
 Ah, have not some grown faint and dim ?
 Now then, the failing lamp re-trim.

Servant of God, farewell !
 In memory's sure records
 Thy faithful messages shall dwell
 As pure and precious words ;
 And though thou sleepest in the dust,
 Dear is the memory of the just.

E. T.

REVIEWS.

Spiritual Despotism. By the Author of "Natural History of Enthusiasm." 1 vol. 8vo. pp. 500. London, 1835.

It cannot fail of being highly gratifying to every enlightened friend of Christianity, that the press teems with books on the absorbing subject of Church Reform. For ourselves, we are glad to see the subject taken up, with whatever design; satisfied as we are that churchmen must learn from the discussion the impossibility of adhering to the laws of Jesus Christ, and upholding the hierarchy; and that dissenters will equally learn to value the principles on which their stand is taken; while the community, with an increasing ability to judge in the controversy, will regard with contentment and gratitude the results that may follow. We hail the appearance of the present volume, untenable as many of its principles are; partly, because it serves to prolong and somewhat enliven the discussion, and partly because it illustrates how far a vigorous, and benevolent, and pious mind can go astray when determined to maintain its own prejudices. We are pained but benefited by the exhibition: not that we think this a good book, or one that will make an abiding impression upon the public mind; on the contrary, we think it will be read, talked about, and forgotten, within a much shorter period than its composition must have required.

Whatever was the intention of its author, he has too clearly discovered the temper of a partisan, and spoken with too much asperity of some who are engaged in the controversy, to have succeeded in casting oil upon its troubled waves. Churchmen are treated with mildness enough, excepting only those who denounce every improvement in the hierarchy as an overthrowing of her bulwarks, and a tarnishing of her glory. Dissenters are somewhat roughly handled; yet the

author well knows them: "he knows that Christianity is among them in an efficacious form," and he would "commit his pages to the flames much rather than seem to associate himself with their virulent calumniators." Our "opposition to the established church," that is, our being dissenters, and saying so, and giving our reasons why, and trying to make other people think as we deem right, has, as our author thinks, "deeply injured us; it has set us wrong, very far wrong, in polity and principles, and infected us in no small degree with a politico-religious fanaticism."

Few of our calumniators use harsher language, or urge a better apology for it: nor are we quite sure that even these few can surpass our author in violent and unjust vituperation. Dissenters may be at present loyal, but they cannot long remain so; they are carried away by a movement which must progress till it involve the whole kingdom in confusion, if not timely checked by some new form of the "church and state system." p. 28. Their ministers are yielding "to a power absolutely incompatible with the necessary dignity of their office, and the free and efficient discharge of their duties." Great ignorance of the history of the church is not very obscurely charged upon them, so that, in spite of the most obvious testimony to the contrary, they represent the corruptions in Christianity to have all flowed from its establishment by Constantine; and in their opposition to the "church and state system," they are making common cause with "infidels and atheists." Now we question whether the rankest pages of the "Christian Guardian," or those emitted from the press of the "Christian Knowledge Society," or in the "Record" itself, more envenomed statements than these

can be found. Perhaps the author will be kind enough, in the notes to a new edition of his book, should it ever see one, to exhibit the authority on which his imputation of such egregious historical blundering rests, or to favour us with some glimpse of those proofs which, surely not without great pain, brought him under the necessity of uttering the grave charges we have adverted to. It is not, however, for these things that we dislike his book; he, and a host of others, less talented and candid, may say what they please of dissenters. To an impartial public, and more especially to the decisions of infinite wisdom and justice, we will cheerfully leave our cause.

Our author regrets, and we do also, the turn which the controversy on establishments has often taken. "The churchman will not, and the dissenter dares not," he says, "leave the question of their propriety and utility to its simple merits." Among the signs of the present times, however, we see much to diminish our regrets. Whatever churchmen may do, dissenters are becoming less timid, and we now and then meet with a daring polemic, who, with the Bible in his hand, dives into this simple question—Are church establishments "proper or useful?" nay, who maintains that the political subserviency of the clergy,—the patronage of unworthy ministers, *wolves in sheep's clothing*,—the suspension of the discipline appointed by the New Testament,—and the association of men of all shades of character at the table of the Lord, every where visible in the Church of England, and complained of by her own clergy,—are not abuses that have grown up and fastened upon her; they are evils of coincident origin with herself, essential to the legal establishment of Christianity, and destructive of its native vigour. Now and then, of late, we have seen something very much like proof, accumulating and multiplying upon us, that the Christian Legislator never intended to entrust his servants with political power, nor to delegate authority to the magistrate in affairs

pertaining to his kingdom; and that therefore every such assumption, whether by the clergy or by the civil ruler, is an impious invasion of his rights, and detrimental in the highest degree to every order of the community. The propriety and usefulness of a church and state system cannot ask for a more willing or an abler advocate than the writer of the pages before us. Will he then turn his vigorous mind to this question? we promise him dissenters will not shrink from it.

One condition must be complied with by both sides, in this discussion. It is simple and fair. The church and state system, and dissenting principles and practice, must be respectively looked at as they are. Or, if the imagination be drawn upon for the outline of one, the other must have a similar advantage. In his *present work* our author has been unmindful of this equitable condition. In dealing with an established church, he contemplates it as reformed and purified beyond what any age or country has witnessed; while voluntary churches are identified with the creation of the proud and corrupt prelates of the third and fourth centuries. He is a champion who holds up to view, as the object of his defence, "the ideal of a national church absolutely purged of the leaven of despotism." He almost compels his opponent to fight for churches which rest upon "a system of spiritual despotism, as cruel as it is foul," fastened upon the necks of the people; churches in which "the sword of the magistrate does not enforce the demands of the church, but yet the widow's two mites are snatched from her hand by pampered priests, and orphans see their patrimony gorged by the bloated brotherhood of the monastery." In the forthcoming discussion we require, either the plain facts of history in relation to compulsory and voluntary churches, to compare; or, history abjured, fancy must, on both sides, be allowed equal play. On these fair terms we wish for no blinking of the question of the propriety and utility of church establishments; and let

there be no mixing up with it of matters extrinsic and accidental. "To the law" first,—or if, as our author contends, the New Testament gives us no law on these subjects, "to the testimony" next,—we demand recourse to be had. Let compulsory and voluntary churches too stand or fall by the result of such an appeal.

We are loath to suspect our author of an attempt to throw dust into the eyes of his readers; and yet we question if his account of the voluntary and compulsory modes of supporting the church of Christ (pp. 58, 59) was intended to be a clear account of those modes respectively. Voluntary support of religion is the "unprescribed contributions of those who act individually under the mere impulse of their personal feelings and opinions." Compulsory is that "agreed to by a community, who have become generally religious, and have learned to worship Almighty God in harmony and love." Neither of these descriptions is borne out by fact. Voluntary support is that which a man cheerfully yields to the ordinances of religion when freed from all legal obligation to do so; when subjected to no constraint or impelling power but that of motive—that which conscience, or a sense of the claims of religion upon him, may supply. This support is prescribed by the law of Christ, and bears an honest proportion to the means of the party rendering it. Compulsory support is that which the state *demand*s for an order of men, whatever may be their zeal or remissness; and whether the people are, or are not, well affected towards the doctrines they teach. That support of religion which is "agreed to by a community, who have become generally religious," must, one should think, be so far voluntary; and hence our author, in his description of the compulsory system, has precluded its necessity. Nothing can be more unlike what dissenters contend for, than "unprescribed, capricious contributions." They have no enactment, independently of the New Testa-

ment, to enforce the payment of the sums contributed; but they are in no worse condition in this particular than in others embraced by Christianity. They have no other code of laws, and wish for none. Pains and penalties would be utterly useless in enforcing Christian obligations.

"The duty of the people and the claims of the clergy are, by the inspired writers, established on the firm basis of an explicit enactment, as from the Lord, and an appeal, also, confirmatory of both, is made at once to common reasons of equity, and to the pure and generous sentiments which the gospel brings into play. On no plea, except that of absolute inability through extreme poverty, can a Christian people evade their obligation in this behalf. No individual professing any sort of submission to the law of Christ, and no community publicly recognizing the Scriptures as divine, can be deemed at liberty to save himself, or itself, the cost of a clerical institute; nor can the indifference of any, or their mistaken apprehensions of what is becoming, excuse them from bearing their part in this expense."

To all this we subscribe, understanding that no power comes in to enforce what God has so plainly and efficiently required. Certain covetous, selfish persons will not obey. But the covetous and selfish are not Christians. The superstitious may, in some cases, contribute far beyond their means, and defraud their families to meet, as they suppose, the demands of religion. But to prevent this, sound and enlightened views must be inculcated. The church must never become a corporation inheriting property; and whatever may be disinterestedly contributed in accordance with the law, must be as disinterestedly employed in faithful attempts to diffuse the knowledge of Christ. "Church chests—church property—church authority"—and every thing else that is worldly and secular, call it what you will, we would abjure, as altogether foreign from the genius of Christianity, and destructive of its legitimate energy.

The author's objections against the "voluntary principle" have

been so often repeated, that our readers will excuse our discussing them separately: they have been worn threadbare too long to receive additional strength now. He admits it to be powerful enough for "some highly animating scheme of Christian benevolence." It would pour into a distant planet the elements of sacred knowledge; but it has no energy to supply the spiritual wants of our own vicinity. "While amazing and highly commendable efforts are making by the religious community to send the gospel abroad, nothing like a proportionate exertion is made to maintain and diffuse it at home. The one object is rich in excitement, the other appeals coldly to conscience. The one, therefore, counts its gold by thousands, the other by tens." A grosser mistake than this could not have been committed. Much as dissenters do on behalf of missionary enterprise, they do immeasurably more to support and diffuse Christianity at home. Their contributions in support of their ministers—their Sunday schools—their meeting-houses—their home mission and village preaching efforts—their colleges—and all their other means of pouring light through our country, so far surpass all that is contributed under missionary excitement, as completely to reverse the proportions assumed by the author. This may be right when considered in connexion with the superior claims of home, or it may not be right; Christianity, properly speaking, knowing no land, being equally needed and equally adapted to produce good every where. We shall not now determine this point, but assuredly the "objects appealing to conscience" have immensely the advantage over those "rich in the excitement" of carrying the benefits of Christianity to the distant tribes of the human family.

The author regards Christianity as a means of effecting the ends of civil government; therefore ought it to be cared for, upheld, and regulated by the state. It is a "ful-

crum of order, a cement of public peace, a rule of manners, and a sanction of civil virtues." No doubt Christianity, whenever its influence is legitimately felt, will produce virtue, and confer the greatest moral benefits upon the community; it is not quite so clear that it is a means of civil government, and that on that account it must be legally established, the people being taxed for its support. The end of civil government is protection; it must take care of the lives and property of subjects; it terminates upon the interests of the present world: that of Christianity is to form the character for virtue towards God, and happiness in the world to come. Were the church an appendage in any sense to the machinery of government, a sort of magistratical or constabulary body, it might be very right to extract its support from the public purse. With the views of its character and purpose which every man must take who impartially studies the New Testament, we deprecate such exactions in the strongest terms. They depress and cramp all voluntary efforts for the spiritual interests of mankind; they have never done any thing towards securing the triumphs of religion; their oppressiveness, the corruptions they generate, the barter and sale to which they subject the church or situations in it, their partial distribution, the persecutions to which they lead, and the light in which they place religion before legislative and political circles, are evils admitting of no remedy. The people are alienated from their instructors; the worst species of infidelity is encouraged; and the ministry of the gospel becomes the butt of ridicule and contempt. Such are some of the reasons for objecting to the scheme proposed by our author—a scheme which we cannot better denounce than in his own eloquent language: It is "practicable only in idea, and which the events of a year or a month must show to have been founded upon illusory notions of human nature."

Frequently do we meet with the

hazardous sentiment in the book before us, that such is the character and tendency of the church, that the only measure of safety to be devised by the government is, to take it under its watchful control. The influence of "the clergy touches the public mind at all points, and affects it in a silent and intimate manner;" the magistrate can, therefore, "scarcely avoid being troubled with suspicions, from which he naturally seeks relief by tampering with the integrity of the rival power, and by corruptly buying its favour." It is a "community numerous, every where extant, internally organized, and sensitive through all its members;" it can never be looked at with indifference by any government. "To-day, its weight is thrown into the scale of the existing administration; to-morrow, changes take place of which it disapproves (will it abstain from using its conscious power?) so that it becomes a mighty and unmanageable internal foe." So deeply rooted and powerful is the tendency of the church to extortion and rapacity, that nothing else than the strong arm of civil authority can render her existence and operations compatible with the well-being of society. We weep, as we write this sketch of much of our author's description of the church of Christ. It revives and repeats, under apparently high sanction, the stale and vulgar reproach of the infidel. True these representations may be of the church of Rome, or of that of England; nay, they may be perfectly true of every corporation assuming the title of a church. We ask, are they true of the churches planted by the Apostles, or of that spiritual, unworldly, holy community which they have every where described in the sacred volume? We are well aware, that the spirit of domination and rapacity began to operate very early in the history of Christian churches. There were men in the apostles' days who aimed at preeminence, who lorded it over their brethren and God's heritage; but those men were always so treated as effectually to

free Christianity from all participation in their iniquity. The church, it is said, when the political system of the western world fell into decay, "inherited the strength and honours of every expiring supremacy, and in turn, as every authority and as every virtue died away intestate, without leaving a natural successor, the church came forward to minister to the effects of all; she grasped all, and became, at length, the sole mistress of whatever she thought worth possessing." p. 23. But this was not the church of Christ. Christianity was clearly exempt from the blame of such usurpations, inasmuch "as it was no longer extant, or not so extant as to retain its soul and power." The above representation of the church, besides the handle which it furnishes to the infidel against Christianity, is mischievous in another direction: it justifies all the proceedings of Constantine in reference to the church; or if they are not justified, it is on account of their not having in them enough of the church and state system. He did not draw the reins tight enough; the fierce proceedings of a Nero, the cruelties of a Julian, would have been more appropriate; at least, the tyranny of the Tudors and Stuarts was virtuous. That clergymen have been rapacious, and the people prodigal, we will not deny; but there is another and better remedy for these evils, than "bringing forward the establishment principle." Let juggling priests be dealt with as we would deal with other jugglers; and let the people, by sound instruction, be guarded against the impositions practised upon them; above all, let the church come to feel that she must not inherit and hoard up property—all must be expended in promoting the great purposes of her existence in the world. Thus only will she be preserved from corruption and disgrace similar to that of the early ages.

It is in the fifth and subsequent sections of his book, that the author sets himself to exhibit the source, progress, and effects of

“Spiritual Despotism;” and here, though we object to many of his statements, we cannot withhold the cheerful acknowledgment of our obligations for the pains he has taken, and the light he has thrown upon his subject. Neither the episcopal form of government, into which the church speedily settled, nor the alliance with the state, are made sufficiently responsible for that despotism and its melancholy results; nevertheless, we have much truth and instruction in these chapters. He divides the history of the church into four periods, in relation to Spiritual Despotism. The period of preparation is the first. That of the “mutual oscillation of the Ecclesiastical and Civil Power,” is the second. Then follow “The Dog-days of Spiritual Despotism,” and “The Reaction in favour of Civil Authority visible in the Reformation,” “which expelled or mitigated the old despotism in almost every direction in Europe, substituting a mixed spiritual and political tyranny.” And this, we are told, is “now giving way before the advance of just and liberal opinions.” It is a consideration not without its weight, that episcopacy, such as that of the Romish and English churches, sprung up and attained its height during the first of these periods; congregationalism, an object of the author’s especial dislike, during the last. One is the offspring of thickening darkness; the other, of advancing light. But passing this, it was in the first of these periods that the greatest mischiefs arose; all the steps of preparation for “spiritual despotism” were taken before the establishment of the church by law. “A greater error can hardly be fallen into, than that of fixing upon the date of the edict of Milan, as the initial point in the history of church power.” True: but it were almost as great an error to assert that the legal establishment of Christianity by Constantine was right, because it did not give rise to that power, or to the flagrant errors which soon overspread the church. Did it lessen

these errors, check the clergy in their usurpations, or restore to the people the power of which spiritual despots deprived them?

“No one, conversant with the remains of Christian literature, can think of affirming, that the clergy of that age, when it had lost its simplicity and become ambitious, deliberately formed itself upon the episcopal model with a view to the more effectual and speedy attainment of its ends. Let us imagine, that a stern conviction of the divine authority of the presbyterian form, and of the absolute equality of teachers and rulers, had prevailed among the clergy, the presbyteries of Rome, or of Milan, would have shown themselves as arrogant, and as eager to accumulate honours and wealth, as were the actual bishops of those sees.”

Perhaps so; but what then? Was the legal establishment of episcopacy no evil? Was the political alliance between the church and state the only means of retrieving the fallen and degraded weakness and corruption into which Constantine found that the church had sunk? We pass over the discrepancy in the paragraph which furnishes the above sentences; of a church sternly convinced of the absolute equality of teachers and rulers, yet admitting the arrogance and domination of certain presbyteries over others; does it follow, that a return to the pure and ancient independency of church government—the renunciation of the authority of synods, councils, and courts—the rescue of the church from all extrinsic control, must be prevented by the state? Must earthly monarchs impiously stretch their prerogative so as to interfere with what Jesus Christ has placed out of their reach, by reserving it to himself?

Our author would confine the interference of the magistrate with religion to secular matters, while spiritual authority is administered by the clergy, under a sort of supervision and control from the people. We are glad to see that he can trust the people to overlook the proceedings of the clergy at all. It is his business, not ours, to harmonize this control with “sacer-

dotal authority ;" but suppose his plan adopted, the spiritual authority of the clergy would as truly tend to despotism as it has ever done ; nor would the secular dominion of the civil magistrate be much better. Moreover, will no controversies arise between these ministers of authority as to their respective limits? We hold, also, that whichever party prevail, advances towards spiritual despotism will inevitably be made. Vain is the hope, that any " church and state system" can avert the evils of " spiritual despotism." We cannot throw overboard, as our author does, all the lessons of history on this subject ; and one of the first of them is, that let such a system be drawn together as rigorously as may be, there will be strife between the ecclesiastic and the magistrate ; and no matter which gains the victory, the people are enslaved. Let it be formed on the very best model—let it be liberal and effective as possible, it fails when compared with voluntary churches. Equalize the revenue of a state church as much as you can—exclude from her conditions every thing denominational—annihilate the right of patronage, and make the bishops as diligent, or more so, than prelates have ever been—we must yet prefer a system which has never been applied without success, to one that has never been tried without failure.

Did our limits permit, we should be glad to remark upon the section on the Jewish polity. It is the best in the book, and we rejoice to find the author clearing that polity, secular as well as spiritual, from the reproaches infidels have thrown upon it, and divines have sometimes encouraged. It was neither severe nor gloomy.

" Severe it could not be, when temporal felicity was constantly held up before the people as their portion, and as the immediate fruit of obedience. Severe it was not, while the divine placability was proclaimed in every rite, and while propitiation was the grand purpose of all worship. Gloomy it could not be, abstaining as it did from the terrors of the unseen world. Yes, but it was gloomy as the silvery

dawn is gloomy, when we think of its shadows, in comparison with the splendours of noon. Never has there been a religion, ancient or modern, under which man might, on easier terms, live piously and happily. No religion has afforded so few excitements to vague despondency. If it has been a not infrequent case for melancholic minds to be seized with the frenzy of religious despair, we doubt if ever such an instance occurred under primitive Judaism. It was only when he entertained the terror-fraught demonology of the Canaanitish tribes, that the son of Abraham could become the victim of moody terrors. This Judaism, then, was not the system on which to build spiritual despotism. From the historical details of the Old Testament, we gather the impression of a people high spirited and impassioned, yet sedate and firm ; dignified in manners, vigorous in action, steady in purpose, rich in axiomatic good sense, and terse in expression ; and especially warm and true in domestic sentiment, and keen in every feeling of honour."

Equally glad should we be to follow the writer through the causes which he assigns for what is called " the depression of the clerical order," or rather the limited success of Christianity. Not that we think he has exhibited all, or even the principal, of these ; still less that he suggests the true remedy for them. If our readers, for the sake of a few grains of wheat, can consent to possess themselves of a large heap of chaff, we think they cannot do better than purchase and read the book. They will find this subject discussed in the ninth section.

Every Christian community labours more or less under evils impeding its progress ; and throughout the church at large there is so much of disagreement in opinion, party prejudice, and mutual alienation, as to make it almost madness to hope for the conversion of the world. The church must be converted first from these fearful evils, and every thing tending to generate them. We must have no secular control, no " sacerdotal authority." The clergy must not " be under the foot of lay-despotism, nor the victims of aristocratic rapacity ;" neither must the people be pressed down by a

"ghostly tyranny." Religion, freed of its shackles, and bearing upon its front the sole stamp of heaven's authority, must go forth in the greatness of its own strength, to emancipate, instruct, and purify an enslaved, ignorant, and defiled world:

One of the first measures towards such a state of things will be, to submit the claims of every hierarchy to a rigid examination. O for the men to conduct it—men free from prejudice, bigotry, and fear! The full light of truth must be admitted to guide in their inquiries, and whatever they discover to be untenable must be surrendered to the triumphs of truth. If every national church in Christendom fall before such an operation, we will be content—religion is not dependant upon them. We must not be told of what happened in France, when the national church was abolished there, as if similar results would follow every where else. The mighty mischief which, we admit, came there into full, and

open, and fearful play, was produced and brought together, and strength was given to it—all the strength it ever had—under the domination of that church, while in the plenitude of its power. Nor must we hear of depriving the population of our rural districts of the benefit of religious instruction. That part of our population, as things now are, have but a small modicum of such instruction to lose, except where dissenters have found their way; so small, that to lose it, with the chance of having their souls otherwise cared for, were a benefit incalculably great, as compared with retaining it under present circumstances. We must hear of nothing, indeed, but the plucking up of every plant which God has not planted. "To be qualified to exert a more general and beneficial influence, the church must breathe with her own lungs, speak with her own mouth, and show the energy of a pulse and a heart her own."

BRIEF NOTICES OF RECENT PUBLICATIONS.

Scriptural Paradoxes; or Truth Illustrated by seeming Contradictions: to which are added, Eight Principles conducive to Unity of Doctrine; and Ten Rules for the right Understanding of Scripture. By Ralph Venning, A.M. The ninth edition, revised and corrected. pp. 120. Simpkin and Co.—The worthy editor of this instructive publication, in a short preface, has given such notices of the history of the author as he could collect. Mr. Randall says, "Mr. Venning published several treatises, of which the following work appears to have been the first in order of time, and not the least in point of interest and utility." The paradoxes, which are four hundred and forty-three in number, are divided into three parts, and embrace a considerable extent of subjects: they are important, and in many instances strikingly so. Our readers, also, may be much assisted in pursuing their Christian course, by a practical regard to the "eight principles," and the "ten rules," in the conclusion of this excellent little work.

1. *A Journey to Lattakoo, in South Africa.* By John Campbell, Minister of Kingsland Chapel, London. Abridged by the Author. pp. 207. Religious Tract Society.

2. *African Light thrown on a Selection of Scripture Texts.* By the Rev. John Campbell, Kingsland. Author of "*Travels in Africa*," &c., &c. pp. 208. Nisbet.

Although the larger work, from which the first of the above articles is compiled, has been very extensively circulated, yet this compression of its interesting facts, accompanied too, as it is, by a neat map, will be highly acceptable; and obtain also, we doubt not, numerous readers. As a companion to the first, the second of these two publications, "*African Light*," will be deemed peculiarly interesting, and be received as a further proof of the esteemed author's undiminished desire to be useful.

Missionary Stories: India. To Illustrate the Customs and Superstitions of the Heathen. pp. 76. Paul.—Very neat and interesting. If encouraged, the author

intends this to be the first of a series. Africa will come next.

Thoughts on the Importance of Increased Exertion in the Cause of Religion at Home and Abroad. By the Author of "Surely I Come Quickly," "God is Love," &c., &c. pp. 125. Nisbet.—This tract contains many excellent statements, evidently written under the influence of much pious feeling.

1. *Every Christian a Missionary.* A Sermon preached before the Missionary Society, at Surrey Chapel, on May 13th, 1835. By D. Young, Perth. pp. 33. Westley and Davis.

2. *The Will of God Performed on Earth.* A Sermon delivered at the request of the London Missionary Society, in Craven Chapel, on the 15th of May, 1835. By Gardiner Spring, D.D., Pastor of the Brick Presbyterian Church in the city of New York. pp. 36. Westley and Davis.

Many of our readers heard these elaborate discourses delivered; but the number who had not this privilege is incomparably the greatest. To both classes the perusal of them, as now published, will be highly acceptable. Instead of instituting any invidious comparison on their respective merits, we consider it sufficient to remark, that any individual rising from an attentive and devout examination of both, would perhaps find it difficult to determine to which he is most indebted for those desirable impressions they are so eminently adapted to produce.

The Dissenters' Magazine. Edited by Thomas Jackson, Minister of the Methodist New Connexion, Norwich. Vol. 1. 1835. pp. 72. Wightman.—This work contains some very spirited articles, exceedingly well calculated to give prominence and strength to the important principles and obligations of Protestant dissent.

Oaths; their Moral Character and Effects. Extracted from "Essays on the Principles of Morality," &c. By Jonathan Dymond. pp. 12. Couchman.—In this tract Mr. Dymond has adduced the usual arguments for the employment of an oath; and is very anxious that all persons who sympathize with him on this subject should decline taking an oath on every occasion when they may be required to do so.

The Sacred Classics. Treatises on the High Veneration Man's Intellect owes to God; or Things above Reason: and on the Style of the Holy Scriptures. By the Hon. Robert Boyle. With an Introductory Essay, by Henry Rogers. Vol. 118. pp. 723. Hatchard.—The names on the title-page of this little volume entirely supersede,

if not forbid, any commendation on our part.

Lives of Eminent Roman Catholic Missionaries. By John Carne, Esq., Author of "Lives of Eminent Protestant Missionaries." Vol. 3. pp. 452. Fisher and Co.—As long as prejudice shall be permitted to exert its injurious influence, the inquiry will continue to be made, "Can any good thing come out of Nazareth?" With a certain class of persons to declaim indiscriminately against Roman Catholics, both in pamphlets and speeches, is just now quite in vogue. That the Roman Catholic communion is fearfully corrupt, we do not need to be informed; and is not that too, which is but partially reformed from its principles and its ceremonies? But have there not arisen within the pale of both, men of eminent endowments and unquestionable piety? When all that is secular in religion shall have passed into oblivion, such men as Fenelon and Tillotson, Pascal and Boyle, shall be had in everlasting remembrance. In short, our readers will find that, in the absence of prejudice, they cannot fail to derive much advantage from the perusal of these "Lives of eminent Roman Catholic Missionaries."

1. *Dissent from the Church of England, and all other Establishments of Religion, Justified, by a few Plain and Scriptural Reasons.* By a Dissenting Minister. pp. 20. Dinnis.

2. *A Review of the State of the Question respecting the Admission of Dissenters to the Universities.* By the Rev. Edward Denison, M. A., Fellow of Merton College, Oxford. pp. 56. Cochrane.—The tract by "A Dissenting Minister" is deserving of attention, and no doubt before this has had many readers. The subject scarcely admits of novelty, but it certainly is one of increasing interest, and the collective light which at this period is resting upon it with concentrated power, cannot fail to be productive of important consequences.

Mr. Denison's pamphlet is exceedingly creditable to his talents and his temper. It is neither declamatory nor censorious, but is evidently the production of a gentleman and a scholar; and, however we may demur to some of his arguments and inferences, we certainly think their author entitled to respectful consideration.

"Be Ye Separate." Addressed to the Church of Christ, scattered among the different Denominations of Christians, pp. 62. Hamilton:—A strange medley of pious expression and visionary project.

O B I T U A R Y.

MR. HENRY TATHAM.

Mr. Henry Tatham was born in London, December 31, 1770. He was educated at the grammar-school at Louth, in Lincolnshire, and subsequently introduced to a sphere of business, promising considerable worldly advantage. He does not appear to have been the subject of decidedly religious impression until he was more than twenty years of age. He who "deviseth means that his banished be not expelled from him," providentially brought him into the company of a Christian friend, for whom he ever after entertained the most sincere esteem. This event led to his uniting with the church then meeting in Grafton Street, Soho, in the month of June, 1795, of which church, till his death (a period of forty years), he continued a useful, *consistent*, and exemplary member. His religious profession exposed him to severe persecution from his family, who, though highly respectable in other respects, were bigoted members of the Establishment. He was, however, divinely directed and prospered, and afforded one of many striking and encouraging illustrations of the language, "When my father and my mother forsake me, then the Lord will take me up." For a few years he resided at Highgate, and in various ways essentially aided the commencement of the Baptist cause there; yet he neither removed his communion from the church to which he was united, nor permitted the distance materially to interfere with the duties of his relation to it.

Going, about three years since, to a Missionary meeting, he was suddenly visited with paralysis, and fell in the street; and though speedily and mercifully relieved, yet his constitution received a shock from which it never entirely recovered. In the month of April last, his strength being greatly diminished, he went with his family to Twickenham, for the benefit of the air; but during a short stay there his debility greatly increased, and his return became indispensable. At this time it was most decidedly manifest that as the outward man decayed, the inward man was renewed day by day. This appeared most manifestly in the spiritual sentiments which, as long as he was able

to articulate, he devoutly uttered in the presence of his family and friends. Some of these will now be recorded for the instruction and comfort of the reader. "I will trust in him at all times, and not be afraid.—No comfort but divine comfort can be our help in the time of trouble; I want more to be filled with the goodness of God. The fountain which flows from Jesu's blood—I have often heard of this fountain, and am only surprised I have not more enjoyed it.—Christ does not willingly afflict his people.—O Lord, keep me from all rebellious feelings.—The Lord God Almighty dwelleth amidst poor sinful men, what condescension! I have no other friend but Christ.—Oh, bring thyself nearer, and make thyself precious to me, a miserable sinner!—Come, Lord Jesus, come quickly, and take me to thy arms, a miserable sinner, the chief of sinners. I now understand what St. Paul meant, when he exclaimed, 'I am the chief of sinners.'—Hereafter ye shall see the Son of God coming in his glory: a blessed prospect for those who build their hope upon a dying Saviour.—Lord, I am thine, for ever thine; I will glorify thee in the midst of the fire, and give thee thanks.—He carries the keys of death and hell: and they are safe in his possession.—And the time came when Israel should die.—This poor man cried unto the Lord, and he delivered him from all his troubles. He sent his word, and healed him. Oh, what a mercy! what words! 'healed him!'—Oh, I might have died ignorant of the truths of the gospel, which are now the comfort of my soul.—I have reason to show the greatest gratitude to God, during this visitation. He dwells high above me, but he will raise me higher.—I will speak, that thou mayest be glorified, Lord, enable me, for thou art worthy of it.—Death is the stipend of sin, and it must be paid. Cover me over, cover me with a divine covering.—What a mercy to have an Advocate with the Father!—Help me, O Lord. Dear Jesus, help me, thou son of God, who lovedst me before the world was made.—Lord, let not the dark hour come, when I forget to praise thee.—I'll praise thee for comforts here below, and better hopes above.—I am overcome with gratitude:

why should I not praise him?—‘Praise ye the Lord, for he is good; for his mercy endureth for ever.’—Nothing but divine grace can save a dying sinner. Oh, those precious words—‘The whole need not a physician!’ Jesus died for sinners—‘All we like sheep have gone astray, but God has laid upon him the iniquities of us all.’ A Lamb slain from the foundation of the world, without spot or blemish, or any such thing.—Oh, what a mercy to awake in thy likeness! what an hour!—If I am happy, it is by grace. I always loved the doctrines of grace: they are near my heart.—I will sing of redeeming grace—My flesh fails me, but God is my strength—I lie under circumstances of great mercy; I might have gone out of life with tormenting pain.—It is a great mercy to feel so calm, to fall asleep in Jesus, which is far better.—Though I die, yet shall I live. I am not as one dying without hope.—I have been led down to

the valley of the shadow of death; and, Lord, I fear no evil: thy rod and thy staff they comfort me.—God has not forgotten to be gracious.—It is a covenant ordered in all things and sure.—The glories of the precious cross support me.” The last words collected from his dying lips were, “My Redeemer liveth.” He departed Lord’s-day morning, June 14th, 1835, to join the worshipping assembly in heaven, whose Sabbath never ends. He was interred in his family grave in the new cemetery, near the Harrow Road, and on the following Lord’s day, his pastor, Mr. Pritchard, whom he had always regarded with much kindness and respect, preached a funeral sermon, founded on Heb. xiii. 7: “Considering the end of their conversation.”

May the bereaved widow be divinely comforted, and the surviving children abundantly instructed!

RELIGIOUS INTELLIGENCE.

CHURCH MISSIONARY SOCIETY.

The annual meeting of this Society was held on Tuesday, the 5th of May, at Exeter Hall. The Earl of Chichester in the chair.

The Rev. Mr. Jowett, the Secretary, read a long statement of the proceedings of the Committee, together with an account of the funds and the success of the Society since last year. The funds for the year amounted to £69,582, including the magnificent legacy of £11,766, given by H. Cock, Esq., of Colchester. The increase since last year was £4,790, and of the whole sum £47,759 had been sent in by the different associations spread over the country. The expenses of the year were £55,638; those of the preceding £48,622; being an increase of £7,016. It was gratifying to find that in almost every quarter the labours of the missionaries had been successful, and they would be all delighted to hear that, now that the great work of slave emancipation was accomplished, they were about to provide a separate fund for the religious education of the negroes of the West Indies. There was a fair prospect, too, that the hitherto inaccessible empire of China would not be closed against the missionaries.

Thirty-one additional missionaries had been sent out since last year. In West Africa there were six missions at eight different places, and the total number of the persons who attended the schools and received religious instruction might be stated at 3,000. The printing press at Malta had been highly beneficial, in consequence of the useful works published there for the diffusion of Christianity, the number of books printed since its establishment being not less than 30,000; and these were distributed among the inhabitants of Egypt, Algiers, and Constantinople; and it was hoped that such a blessing would be extended to the other towns along the Mediterranean. At Smyrna the Greek schools were more flourishing than before, there being not fewer than 500 scholars who were at liberty to speak with as much freedom as in Europe. In Egypt there was no material alteration since last year; but the success of the cause was gradually on the increase in India. In Australasia it was also successful; but in New Zealand the success was most eminent, and held out the highest hopes of peace and the blessings of religion to that island. Since last year a communication had been opened by the Com-

mittee with the two bishops of the West Indies, which had led to an arrangement by which missionaries would be sent to Jamaica and Barbadoes. In the West Indian islands there was an ardent feeling among the negro population for education, and more particularly for religious instruction, and, as a proof of that, the Committee would refer to what took place in Jamaica on the 1st of August last, the day of their freedom. On that day the chapel was crowded to overflowing, and the text was, "If the Son therefore shall make you free, ye shall be free indeed." If the negroes of the West Indies were educated, they alone would not be benefited, but might, under proper management, become the means of communicating similar blessings to their benighted brethren in Africa.

The Bishops of Chester, Ohio, and Litchfield and Coventry; F. Buxton, Esq.,; the Marquis of Cholmondeley, &c., delivered their sentiments on the occasion.

RELIGIOUS TRACT SOCIETY.

The thirty-sixth anniversary of this important Institution was held at the City of London Tavern, on Tuesday morning, the 12th of May. Several hundreds assembled by five o'clock for the purpose of breakfasting together according to annual custom. Soon after six o'clock the large room was completely filled, and the chair was taken by J. P. Plumptre, Esq., M.P.

After prayer, by thy Rev. E. Henderson, D.D., and a few introductory remarks by the Chairman, Mr. W. Jones, the Secretary, read a brief abstract of the report.

During the year, the Committee have furnished 184 libraries of their publications for the use of missionaries and their families, at permanent stations where two or more missionaries are placed. These libraries have amounted in value to £400; and have been sent to friends connected with the Church, London, Baptist, General Baptist, and Moravian Missionary Societies. The Committee have the painful duty of recording the death of their highly esteemed Treasurer, John Broadley Wilson, Esq. Samuel Hoare, Esq., of Hampstead, will occupy the vacant office.

The grants to the Orkney Islands have been 15,400 publications. About 3,770 have been sent to the Shetlands, and 4,650 for circulation in Scotland.

The Committee have sent to Ireland, during the year, 326,570 publications for gratuitous circulation.

The following grants have also been made:—for British emigrants, 60,000 tracts. For circulation on the Sabbath-day, upwards of 200,000. For soldiers and sailors, 60,000. For foreigners in England, 22,000. For London and its vicinity, including 125,000 voted to the Christian Instruction Society, upwards of 325,800 tracts and hand-bills. Miscellaneous grants for different parts of England, 329,000. For the coast-guard stations, £150 in the Society's publications have been granted, in aid of a fund for furnishing the 500 stations connected with the service with circulating libraries. The Sub-Committee have granted 60 libraries at very reduced prices.

The new publications amount to 181. Several new auxiliaries have been formed. The publications circulated during the year amount to sixteen millions, two hundred and forty-one thousand, three hundred and forty-five; being an increase of two millions, two hundred and sixty-nine thousand, one hundred and forty-eight; without including the numerous tracts which have been printed in foreign countries, at the expense of the Society. The total circulation of the Society's publications, at home and abroad, in about eighty different languages, exceeds two hundred and fifteen millions.

The contributions from the auxiliaries amount to £1,683 5s. 6d.; being an increase of £202 15s. The annual subscriptions amount to £1,709 9s.; being an increase of £70 1s. The donations and life subscriptions amount to £1,180 7s. 7d.; being an increase of £13 14s. 5d. The Christmas collecting cards have produced £259 17s. 5d; being an increase of £40. The sum of £107 12s. 6d. has been received on account of the circulating library fund.

The total benevolent income for the year is £4,966 2s. 11d.; being an increase of £342 15s. 11d.

The sums received for the sales of the Society's publications during the past year amount to the sum of £50,448 14s. 2.; being an increase beyond the preceding year of £8,251 1s. 3d.

The total amount of the Society's receipts for the year, is £56,370 5s. 7d.; being an increase of £8,070 17s. 8d.

The Rev. Messrs. F. Cunningham, Dr. Matheson, of Durham, Dr. Spring, from America, Mr. Williams, Dr. Wilson, vicar of Islington, J. Leifchild, G. Clayton, and E. H. Nolan, from Ireland, ad-

dressed the meeting, and expressed their high estimate of the value of this Society, defended its principles, and rejoiced in the extent of its operations and usefulness.

A BRIEF HISTORY OF THE BAPTIST CHURCH
AT WOODCHESTER, IN GLOUCESTERSHIRE,
WITH AN ACCOUNT OF THE PUBLIC RE-
COGNITION OF THE REV. JOSEPH PREECE,
AS PASTOR.

On the 31st of December, 1822, a private room was opened in the village of Woodchester, for preaching on week-day evenings, by the friends in connexion with the Baptist Church at Kingstanley, and under the pastoral care of the Rev. James Cousens. Those who took an active part in the work were soon greatly encouraged to persevere, by the good attendance on the evenings of preaching, and the pleasing evidence that the Lord was at work amongst them. At the expiration of the first year, the friends were very desirous to be favoured with the preaching of the word of God on the Sabbath as well as during the week; and their request was complied with as often as supplies could be obtained.

Thus, for about three years, the congregation gradually increased, and some were savingly wrought upon. At length the place became too small to contain the people who were anxious to attend. A plan was therefore proposed that a small chapel should be built, provided a piece of land could be obtained, and some confidential person found to superintend the whole. After some fruitless attempts had been made, a piece of ground, admirably suited for the purpose, was at length obtained of a person in the neighbourhood, who afterwards gave the whole of the purchase money towards the building of the chapel. The building immediately began, and was soon completed. Mr. Peter King, a member of the church at Kingstanley, and who had been preaching occasionally among the people, was requested to undertake the management of the building, and to collect the money. To this he very kindly complied; and having collected what he could in the neighbourhood, he travelled to various parts of the country, under the sanction of nearly the whole of the neighbouring ministers, both Baptist and Pædobaptist. The Lord smiled on his attempts, and he succeeded in collecting upwards of £600 to pay for the building. The chapel was opened in Nov. 1825, and the cause has gradually increased from that period. Thirty-three

friends have been baptized upon a creditable confession of faith in the Lord Jesus Christ. In the month of September, 1833, the friends who had been baptized from Woodchester, and who had been united to the church at Kingstanley, were, together with some others from far distant churches, formed into a separate and distinct church. On this occasion very many ministers of all denominations attended, and much pleasing interest was excited. On this occasion the Rev. John Burder, of Stroud, delivered the address, explaining the nature of a gospel church; and the Rev. James Cousens, of Kingstanley, afterwards addressed those friends whom he had formed into a church, on their privileges and duties as church members, and as professors of the religion of Christ. Prayers were offered up by the Rev. E. Jones, of Rodboro' Tabernacle, the Rev. Thomas Fox Newman, of Shortwood, and the Rev. William Yates, of Stroud. The hymns were read by Mr. Peter King.

It was not long after the formation of the church, before it appeared desirable to the friends thus united, that a minister should be settled amongst them, if one could be obtained. It was thought advisable to consult the neighbouring ministers on the subject, who fully concurred with the friends, that the spiritual wants of the church and congregation, and the pleasing prospects of further usefulness, rendered it not only justifiable, but highly desirable, that a minister should be settled among them. After some time, the friends at Woodchester were recommended by the Rev. E. Probart, of Bristol, to invite the Rev. Jos. Preece, then residing at Kenchester, in Herefordshire, to supply the pulpit for a few sabbaths, Mr. Probart intimating that he was in a situation to receive a further invitation. An invitation was accordingly sent and accepted by Mr. Preece, and his labours were acceptably received by the friends, who were induced to request he would favour them by another visit with a view to a final settlement. To this he complied, and after several sabbaths having preached among us, a church meeting was called, when it appeared that the whole of the members were unanimous, in wishing the Rev. Joseph Preece to take the oversight of them as their pastor and minister. The invitation was sent, accompanied with earnest prayer, and, it is the happiness of the friends at Woodchester to be able to add, was accepted by Mr. Preece. On Friday, April 17th, Mr. P.

was publicly recognized (having been previously ordained) as the pastor of the Baptist church in Woodchester. On which occasion, such was the interest excited, that had the chapel been twice as large it would not have afforded accommodation for those who attended. The Rev. Mr. Cousens, of Kingstanley, commenced the services by reading the Scriptures and prayer; the Rev. W. Yates delivered an address on the principles of Dissent, &c., having put the usual questions, and received Mr. Preece's confession of faith. The Rev. E. Jones then offered up the designation prayer; the Rev. John Burder delivered the charge to the minister; and the service was concluded with prayer by the Rev. Mr. Cantlow, of Uley. In the evening of the day the church and congregation were addressed by the Rev. Thomas Fox Newman, of Shortwood, from the last clause of the 11th verse of the 4th chapter of Colossians. This sermon made a deep impression on the minds of many who heard it. Prayers were offered up by the Rev. Mr. Brock, of Norwich. Hymns read by Mr. P. King. The chapel is quite out of debt; the Sunday-school contains near 100 children; the attendance on the preaching of the word is very good, and there is evidently a spirit for hearing.

BAPTIST CHURCH AT BARNOLDSWICK.

This is the oldest Church of the Particular Baptist denomination now existing in Yorkshire; but when it was formed, we have no certain account.

1698.—At this time the church consisted of 56 members; but there is no memorandum who was its pastor.

1700.—July 11th. Mr. James Hawthorth was called to the office of teaching-elder, and soon after, Richard Higgin; but whether they died here, we have no information.

1710.—April 28th. Mr. John Wilson was invited from the church at Tottlebank, in Furness, Lancashire, to settle here; but appears not to have acceded to the request of this church. He was the first pastor of the Baptist church at Rawden; and died in November, 1746.

1711.—September. Mr. Daniel Slater was pastor at this time, but there is no farther account.

1718.—May 25th. The church at Barnoldswick applied on this day to the church at Rawden at Heaton, for the dismissal of Alvery Jackson, who was dismissed to Barnoldswick on the 29th

of June, 1718. This man, eminent for piety and talent, was baptized at Heaton, September 21, 1715. Mr. Jackson continued at Barnoldswick till his death, which took place Dec. 31, 1763. Among Mr. J.'s papers is an account of his baptizing the Rev. James Hartley, and 17 others, at Haworth, Sept. 20, 1749.

1764.—Mr. John Parker succeeded Mr. Jackson. He was born at Barnoldswick, March 10, 1725; was brought to the knowledge of Christ under the ministry of the Rev. Wm. Grimshaw; was baptized by Mr. Jackson, Oct. 6, 1749; began to preach in 1753; and was settled at Barnoldswick, as pastor of the church, in 1764. After many years' service for Christ and his church, he resigned, from bodily affliction; but in 1790, he was so far recovered as to settle with the Baptist church at Wainsgate, where he continued pastor till his death, which took place May 29, 1793.

1772.—April. About this time five members separated from Barnoldswick, and began a new interest at Colne, in Lancashire, five miles distant; number of members at present, 95; Rev. W. P. Scott is pastor.

1790.—September 28th. Mr. Nathan Smith succeeded Mr. Parker at Barnoldswick. He was dismissed from the church at Cowling-hill, Dec. 5, 1790, and continued pastor over the church at Barnoldswick till his death, which happened the 11th of September, 1831.

1818.—December. Ten persons were dismissed from this church to form a new interest at Earby, a village about two miles distant; number of members at present 40. The Rev Wm. Wilkinson was first chosen pastor, and so he continues. Most of the above is copied from the Barnoldswick Baptist church book.

1832.—Mr. John Spooner succeeded Mr. Smith. He was born in Bedworth, in Warwickshire, on the 5th of May, 1805; was baptized by the Rev. F. Franklin of Coventry, on the 26th of Nov. 1820; began to preach under the sanction of the church in 1822; and, after spending some time at Bradford Academy, was ordained over the Baptist Church at Heaton, near Bradford, Sept. 10, 1828. On this occasion the introductory discourse was delivered by the Rev. B. Godwin, the charge by the Rev. F. Franklin, and the sermon to the church by the Rev. W. Steadman, D.D. Mr. S. resigned his charge at Heaton on the 17th of June, 1832, and was settled at Barnoldswick on the 28th of the following October. At this time the

congregation was small, and the church consisted only of 29 members; but through a divine blessing accompanying the means, both have revived: the congregation is generally as large as the place will admit; 44 persons have been added to the church by baptism, and several by letters of dismission from other churches; number of members at present, 74.

The Sabbath-school contains upwards of 200 scholars, who are regularly taught by our young friends in the church and congregation; and their labours are not in vain. May what we have witnessed in the church and in the school, be but as the droppings before a copious shower, and to the Lord we will render all the praise and glory!

J. S.

STEPNEY COLLEGE.

The Annual Meeting of the subscribers and friends of the above valuable institution, was held on Tuesday the 23d of June, at the King's Head, in the Poultry, W. B. Gurney, Esq., Treasurer, in the chair. The Report stated that in the course of the year twenty-two students had enjoyed the advantages of the Institution, and that such testimony, as to their exemplary conduct and intellectual attainments, had been received, both from the tutors and examiners, as proved that those advantages were duly prized and sedulously cultivated.

The income for the year has fallen considerably short of the expenditure; but when the fact is known that only four congregational collections have been made for the Institution during the year, the Committee trust that such exertions will be steadily made by the churches of the denomination, especially by those who are deriving benefit from it, as will in future prevent such a deficiency.

Thanks were voted to the Rev. S. Nicholson, for his excellent sermon; to the ministers and congregations who had made collections during the past year; to the Managers of the Baptist Fund; to the gentlemen who had kindly undertaken the examination of the students, and to those friends who had presented donations to the Library and Museum.

The Resolutions were moved and seconded by the Rev. Messrs. S. Summers, J. Belcher, J. Dyer, A. Wayland, E. Davis, J. Edwards, W. F. Poile, J. P. Briscoe, and by W. L. Smith, and J. Penny, Esqrs.

BAPTIST CONTINENTAL SOCIETY.

The Annual Meeting of this Society was held at Salters' Hall Chapel, on Friday, the 19th of June; Edward Baines, Esq., M. P., in the chair.

The Report stated that by the liberal aid of a friend of the Society, the Committee had been enabled to add one to the number of their agents. The sphere of his operations is in Brittany; and, as he is a native of Wales, the similarity of the Breton language to the Welsh renders its acquisition comparatively easy. To further this cause a Welsh Auxiliary has been formed, and has afforded considerable aid to the funds. The Report also mentioned some grievous persecutions which had been sustained by one of their agents and some of his friends, on account of their adherence to the cause of scriptural truth.

The Resolutions were moved and seconded by the Rev. Messrs. J. H. Hinton, E. Clarke, J. Morris, J. Watts, C. Stovel, and E. Davis; and the following gentlemen were chosen officers for the ensuing year.

W. T. Beeby, Esq., Treasurer.

Rev. F. A. Cox, LL.D. } Secretaries.
Mr. G. B. Woolley. }

Committee.

Rev. T. Thomas. Mr. T. Dupree.
— W. H. Murch. — E. Heath.
— J. Watts. — W. Kitson.
— J. E. Giles. — J. J. Luntley.
Mr. G. Blight. — A. Saunders.
— T. Boyce. — S. Symonds.
— J. Dodd. — J. Fry.

B. Williams.

SOCIETY FOR THE RELIEF OF AGED OR INFIRM BAPTIST MINISTERS.

Instituted at Bath, 1816.

We have just received the nineteenth Report of the above Institution. The following extracts therefrom appear to demand the very serious attention of the Pastors of our churches, and of all who feel an interest in their welfare.

"Summary of the distributions conferred on the recipients from their funds; the greater portion of whom had passed the period of active labour, being from 60 to 80 years of age, and upwards.

Claimants.	Residence.	No. of Claims.	Amount paid.
			£. s. d.
J. S.	Lancashire . .	6 .	84 14 6
W. W.	Herefordshire . .	2 .	36 7 0
J. G.	Buckinghamshire .	5 .	77 6 0
W. N.	Wiltshire . .	8 .	120 12 0

Claimants.	Residences.	No. of Claims.	Amount paid.	
			£.	s. d.
W. C.	Kent	9	129	16 0
E. E.	Warwickshire . .	3	55	11 0
W. H.	Durham	3	55	11 0
C. W.	Durham	2	37	7 0
J. P.	Shropshire . . .	1	18	4 0
J. D.	Gloucestershire .	13	137	9 6
W. C.	Wiltshire	1	18	4 0
J. C.	Wiltshire	7	81	11 0
J. D.	Middlesex	4	47	17 6
J. D.	Glamorganshire .	12	133	0 6
W. C.	Buckinghamshire .	3	29	13 0
J. O. M.	Devonshire . . .	1	9	18 0
W. P.	Shropshire . . .	13	130	14 6
S. H.	Shropshire . . .	6	63	17 0
J. W.	Dublin	12	120	2 6
A. G.	Lancashire . . .	1	9	4 0
W. J.	Middlesex	10	97	6 6
J. P.	Northamptonshire	4	44	17 0
E. T.	Middlesex	1	10	11 6
J. B.	Gloucestershire .	1	13	4 6
W. P.	Northamptonshire	8	78	13 0
J. F.	Gloucestershire .	1	9	2 0
R. G.	Dorsetshire . . .	8	75	19 6
J. P.	Glamorganshire .	8	75	19 6
B. T.	Devonshire . . .	8	75	19 6
T. T.	Glamorganshire .	8	75	19 6
G. W.	Buckinghamshire .	1	9	2 0
D. M.	Hampshire	2	18	12 0
J. M.	Kent	1	10	5 6
R. S.	Bedfordshire . .	2	18	11 0
G. P.	Wiltshire	2	16	12 0
W. R.	Wiltshire	3	24	3 6
T. A. E.	Shropshire	3	26	10 0
P. H.	Devonshire . . .	3	27	7 0
W. M.	Durham	3	27	7 0
J. H.	Hampshire	2	15	18 0
J. C.	Somersetshire . .	2	15	18 0
D. W.	Glamorganshire .	2	15	18 0
W. H.	Somersetshire . .	2	15	18 0
C. H.	Devonshire . . .	2	15	18 0

"In 15 years 44 Beneficiaries, residing in 18 Counties, have made 199 Claims, and received £2205 15s. 6d.

"This Institution was not designed exclusively for the locality of a city or a county, or for distributing favours in a chosen circle. Its doors are open to the Pastors of our churches in all parts of the British Islands; and the impartial administration of its funds appears upon the face of the document here presented for public inspection. Here are claimants from 17 counties, the most remote in England and Wales (and one from Ireland), who do not come before the Annual Meetings as suppliants for favours, but present their claims as a matter of right: in disposing of which the Annual Meetings have assumed no discretionary power, nor indulged any predilection. They were happy to remit

the stipulated portion of the funds at their disposal to some who have stood very high in the estimation of the public, and whose labours have left behind them an imperishable name in large and populous places; and the Annual Meetings felt no less pleasure in sending a portion exactly similar to the humble occupants of the pastor's office in remote and almost unknown villages.

"While on these principles upwards of two thousand two hundred pounds have been distributed, in portions, pouring present comfort into the last cup of declining infirmity and age, the liberal contributions of benevolent friends have realized an accumulating fund of above three thousand pounds, in aid of relief to be hereafter applied to lessen the privations of Pastors who may, peradventure, be now labouring in the full vigour of all their energies of body and mind— IF THEY CHOOSE TO AVAIL THEMSELVES OF THE PROVISIONS LAID UP FOR THEIR BENEFIT.

"The principle of this Institution will grow in the estimation of thinking and practical men, as its operations become known. In this confidence these particulars are placed before the public eye; and every one to whom these pages shall be opened is earnestly requested to communicate them to others interested in the welfare and comfort of our Churches and their Pastors.

"In conclusion, the Committee point the reader's attention to the long-continued infirmities of some of their aged Beneficiaries, who for thirteen years together have enjoyed the distributions of the Society, several of them claiming and receiving above one hundred and thirty pounds, on account of paying little more than thirteen! Other younger subscribers have received one or two years' shares, during severe affliction, and then recovered and resumed their wonted engagements."

Copies of the Report, including the Rules, may be had of the Rev. J. Dyer, Fen-court, London; or of the Secretary, Mr. E. Tucker, 35, St. James's Parade, Bath.

ASSOCIATIONS.

YORK AND LANCASHIRE.

The Annual Meeting of the Yorkshire and Lancashire Baptist Association, was held in George Street Chapel, Manchester, on the 9th and 10th of June. On Tuesday morning, at 10 o'clock, the ministers and messengers met to arrange

the preliminary business of the Association. At 2, P.M., the letters from the churches were read, after which upwards of 300 persons took tea together in the Manor Court Room, gratuitously lent for the occasion. At 6, P.M., brother Whitewood, of Halifax, commenced by reading and prayer; Dr. Steadman preached from 2 Thess. iii. 1; and brother Godwin read the circular letter, "On the nature and extent of the deacon's office, and the duty of Church members towards them." Wednesday, 6, A.M., a public prayer-meeting was held, brother Harbottle, of Accrington, presided. At 10, A.M., brother Fisher read the Scriptures and prayed, and brethren Godwin and Stephens preached. Brother Edwards, of Bacup, concluded. At the meeting for business, resolutions were passed, appointing the next meeting to be held at Sutton in Craven; brethren Lister and J. Harbottle to preach. The next circular letter to be "On the importance of a Christian spirit to the prosperity of a church," and that brother J. Crook write it. Also appointing a Committee to correspond with the Secretaries of the London Baptist Building Fund, and the London Baptist Union, upon the subjects mentioned in the letters sent from them; and declaring it to be the opinion of the Association, that the first step to redress the grievances of Dissenters should be the establishment of one general registration of marriages, births, and burials.

The Meetings of this Anniversary were well attended, and a spirit of great love appeared to prevail. The reports from the churches were more encouraging than in any previous year, and the prospects of the future, if possible, yet more inviting. Some churches that had long been drooping have experienced a signal revival, generally preceded by a spirit of humiliation for past unfruitfulness, and an increased desire to promote the glory of God. In this Association the number of churches is 58, of members 4600, clear increase during the past year, 343. Our highly venerated and beloved brother, Dr. Steadman, feeling the infirmities of age growing upon him, resigned the Secretaryship of this Association, and brother Joseph Harbottle, of Accrington, was appointed his successor.

(Signed.) J. ALDIS, Moderator.

BUCKINGHAMSHIRE.

This Association of Baptist churches was held May 13th, at Fenny Stratford. Sermons were preached by brethren

Cooper and Statham, of Amersham from Heb. xiii. 17, and Phil. iv. 1—3. Most of the letters from the churches were very encouraging, 132 members having been added within the last year.

The circular letter written by brother T. Davies, was on *The Prayer of Faith*.—

The Association to meet next year at Haddenham, the second Wednesday in May. The following Resolutions were passed at the Associations with respect to the *Baptist Union* and *Building Fund*:

"That the nature and constitution of the Baptist Union, as described in their circular, are highly approved by this meeting; and that it is considered most desirable that the proposed plan be fully adopted, with the proviso, that the annual subscription of *ten* shillings be not considered as an indispensable qualification to membership in the Union.

And that we will use our endeavours to help forward the *Building Fund*.

P. T.

July 13th, 1835.

NORTH AND EAST RIDING.

This Association held its Annual Meeting at Hunmanby, June 9th & 10th.

Tuesday, 2 o'clock. Brother Harness prayed, and the business of the Itinerant Society was attended to.

Half-past 6. Brother M'Pherson prayed, and brother Rowse preached from 2 Thess. i. 3, 4; brother Benson (Indep.) concluded.

Wednesday, 7 o'clock. Meeting for prayer on behalf of the churches, when brethren Harness, Marston, Daniell, and Johnston engaged.

10 o'clock. Brother Theobald prayed, and brother Harness was chosen moderator. The churches at Driffild and Beverley requested to be admitted into the Association; and their request was granted. The letters from the churches were then read. Brother Evans read the circular letter upon "the nature and importance of Bible classes," which was adopted and ordered to be printed.

It was then agreed to hold the next Association at Grimsby, on the Tuesday and Wednesday of Whitsun-week, and that brother Evans preach, and in case of failure, brother Theobald. Also to hold in connexion with the Association a series of meetings for the revival of religion. That the next circular letter, be "on the importance and means of improving our social prayer-meetings;" and that brother Johnston prepare it.

The Secretary read a letter from the

Secretaries of the "Baptist Union;" after which the Association agreed to comply with their request, and to unite with the union for the general purpose specified in their circular. Brother Evans then closed in prayer.

Half-past 2. Brother Evans prayed, and brother M'Pherson preached from Micah v. 7, and brother Nichols (Indep.) closed in prayer.

6, Evening. Public meetings (held in the Methodist chapel) of the Itinerant Society. Brother Harness, in the absence of the President, took the chair, when brethren Daniell, Theobald, Johnston, West, Benson, and M'Pherson addressed the meeting.

Baptized . . .	49	Deaths . . .	18
Letters . . .	5	Dismissed . .	8
Restored . . .	1	Excluded . . .	5

55	31
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Clear Increase	24
No. in Bible class	230
Number of Members	224

BRISTOL.

The above Association held its annual meeting at Counterslip, June 9, 10.

Tuesday morning, at eleven. The ministers and messengers assembled for the transaction of business. Brother Winter was chosen moderator. Brethren Jackson and S. Webley prayed. At this meeting it was resolved unanimously, that the church in Somerset Street, Bath, under the pastoral care of brother Jackson; the church at Woodchester, Gloucestershire, under the pastoral care of brother Preece; and the church at Painswick, in the same county, under the pastoral care of brother Hewitt, be received into this Association.

Tuesday afternoon, at three. Brother Hewitt prayed. The letters from the churches were read. Brother Dunn concluded with prayer.

Tuesday evening, at seven. Brother Russell read and prayed; brother Saffery preached, from 2 Thess. ii. 16, 17; and brother Aitchison concluded with prayer.

Wednesday morning, at eleven. Brother Viney read and prayed; brother Summers read the Association letter; subject, "The Second Advent of Christ;" brother Jones preached, from Col. i. 28; and brother Thomas closed with prayer.

Wednesday evening, at seven. Brother Dyer read and prayed; brother Newman preached, from Gal. ii. 16; and brother Shakspeare concluded with prayer.

The next Association to be held at Melksham, on the Wednesday and Thursday in Whitsun week, 1836; and brother Yates to preach the Association sermon; or, in case of failure, brother Jackson. Brethren Winter and Aitchison to be the other preachers; or, in case of failure, brethren Thomas and Evans.

Brother Bunce is requested to write the next circular letter; subject, "The apostolic injunction to believers, to marry only in the Lord."

Increase	430
Decrease	207

Clear increase	223
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NOTICES.

On Thursday, the 20th of August, 1835, will be held, at Broadmead, Bristol, at 10 o'clock in the morning, the adjourned Annual Meeting of the *Western Society, for the relief of Ministers' Widows, and Orphans of Baptist Ministers*, for the purpose of receiving from the Special Committee their proposed alteration of the rules occasioned by the altered circumstances of the Society. It is hoped that as many members as conveniently can will make a point of attending.

The sixteenth anniversary of the Baptist church, Rye Lane, Peckham, will be held (by divine permission) on Wednesday, August the 5th, when three sermons will be preached; that in the morning at eleven o'clock, by Dr. Andrews, of Camberwell; that in the afternoon at three, by Mr. G. Comb, of Soho Chapel, Oxford Street; and that in the evening at half-past six by Mr. Smith, late of Ilford. After each service collections will be made.

RECENT DEATH.

Died on the 4th of March, 1835, at Morton Pinkney, Northamptonshire, Martha, the wife of W. Morris, aged fifty-four years. She had been a worthy member of the Baptist church at Weston by Weedon for more than thirty-six years. During her illness she manifested great resignation to the divine will; and experienced that composure of mind which the consolations of the gospel are alone adapted to minister at that trying season.

Just Published.

In one volume, 12mo.

Hints on the Regulation of Christian Churches, adapted to the present State of their Affairs. By the Rev. C. Stovel.

IRISH CHRONICLE.

AUGUST, 1835.

Monday evening, the 6th ult., an Auxiliary Society, in aid of the Baptist Missionary and Irish Societies, was formed at the chapel in John Street, Bedford Row, on which occasion the Rev. J. H. Evans presided, and the several resolutions were proposed to the meeting by the Secretaries of the Parent Societies, and other ministers and friends present.

The letters and journals received last month from the agents of the Baptist Irish Society are very encouraging, as to the progress and prospects of the Society's operations. The insertion of these communications, this month, must necessarily be very limited, on account of the list of contributions standing over from the last.

Were the means but commensurate with the opportunities of extending the efforts of the Institution, in connexion with the bestowment of that all-important blessing, divine influence, what might not its instrumentality accomplish on behalf of afflicted Ireland?

Soon after writing the above, information arrived of the death of the Rev. John West, late of Dublin; who departed this life, July 13th, 1835. Mr. West has been connected with the Baptist Irish Society from its commencement, and, for a number of years, he has paid the salaries of the agents, forwarded their monthly journals to the secretary, and been the principal medium through which the Society's correspondence with Ireland has been conducted. He uniformly consulted the interests of the Society; and, in every part of the service he rendered, to the last, was punctual, diligent, and faithful. The painful intelligence of his removal was communicated in a letter from his son, of which the following is an extract:—

To the SECRETARY.

Dublin, July 13th, 1835.

Dear Sir,

I hasten to inform you of my dear father's death, which took place about five o'clock this morning. Notwithstanding the intensity of his sufferings, he retained the use of his faculties almost to the last moment. He was perfectly aware of his approaching end. After a convulsive fit, he prayed fervently for himself, his family, and the world at large. He gave directions respecting his funeral, which he requested should be as plain as possible; and appointed as a text for his funeral sermon: "O death, where is thy sting? O grave, where is thy victory?" which words he also repeated shortly before his decease. When asked if he were happy, he replied, "Yes, my hope is fixed on the Rock of ages!" Verily, there remaineth a rest for the people of God! He has, most assuredly, exchanged a state of suffering here, for glory and immortality beyond the grave.

JOHN WEST.

To Mr. THOMAS.

Ballycar, May 12th, 1835.

Rev. Sir,

April 19th. Discoursing with one person on the necessity of reading the Scriptures. He said, he considered it was more proper to leave them to such persons as were set apart for them. I

asked him who these persons were? He said the priest, who is appointed to guide us. I replied, Suppose they guide you wrong, what will the consequence be? That is no matter, said he, they must answer for that. Yes, and you also; for the Saviour says: "If the blind lead the blind, both shall fall into the ditch." And again the Lord speaks thus to the prophet Ezekiel, "Son of man, I have made thee a watchman unto the house of Israel, therefore hear the word of my mouth, and give them warning from me: when I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his sins; but his blood will I require at thine hand." But, said he, if I am in a gentleman's employment, is not his steward appointed to direct me? if he desires me do what is wrong, is it not he that is to blame? I replied, if that gentleman was going from home, and that if he left a letter to his steward and men, how the affairs of his estate were to be managed, until his return back; and that he gave a positive command to his steward and men, both to read his letter daily; and that if they acted contrary to the directions therein given, at his return back he would punish them in a severe manner. Now if they were to transgress his written directions, must you not admit they deserved punishment?

I allow they would, said he. As you acknowledge this, I will endeavour to convince you, that if your priest leads you astray, you must render as severe an account to God as he must; and why? because the Lord Jesus Christ has left on record his divine will, the Bible, and commands every person to read it; yea, he desires us to search it. We read in John v. "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." It is because men do not read the Scriptures they are so ignorant, as the Saviour says in Mark xii. "Ye do err, not knowing the Scriptures, neither the power of God." As the ignorance of the Scriptures is the source of all errors, so on the contrary to follow the guidance of the Scriptures, is the way to be preserved from all errors. The apostle Paul commends the people of Berea for searching the Scriptures daily, to see if the things which he taught them were conformable with the Scriptures or not; you and every other person should try the priest by the same rule. The prophet Isaiah addresses himself to all the people of the earth, and says, "Seek ye out of the book of the Lord, and read." Now if you do not obey these positive commands of our Lord (referring to many passages which I have not space to mention) and see what his divine will is; do you not think if you suffer yourself to be led astray by your priest, that you deserve punishment? If these words are true, I must allow it. Don't you believe they are true? I can hardly believe the priest would tell a lie. If you believe not God's word, you are in an awful state; for the Saviour says, "He that believeth not shall be damned." After pointing out to him different passages of Scripture similar to this, he seemed much alarmed, and seemed desirous to study the Scriptures henceforward. The reason why I take up my letter with this one discourse out of many, is to show you the perfect ignorance which the poor people are labouring under; which may the Lord in his infinite mercy shortly remove, by the power of His Holy Spirit, for Jesus Christ's sake. Amen.

I continue still, every morning at nine o'clock, to read to Major C.'s. labouring men, in his house, who attend regularly, together with his servants. I also read every night at the same hour to his servants, and any others who may be there.

SAMUEL CROSS.

To Mr. BATES.

Boyle, March 31, 1835.

Rev. Sir,

I commenced this year by reading the Scriptures from house to house, with many fears arising from a consciousness of my own weakness and inadequacy for the work in which I am called to engage. The Lord, however, has frequently given me to see, that "he hath chosen the weak and despised things of this world to confound the things that are mighty; that no flesh should glory in his presence."

Lord's-day, January 4th. For about four months past, the Lord has been pleased to afflict a dearly beloved relative of mine, as he shows evident tokens of his fast "approaching to his narrow house," being reduced by long illness to a state of great bodily weakness. I have experienced much anxiety as to his eternal destiny; but feeling that natural timidity which prevents a believing child speaking pointedly to an aged parent in the prospect of a final separation. However, knowing my responsibility, I have endeavoured to deliver my soul on this trying occasion; and to-day I read Eph. ii., 1 Tim. i., and the 3rd of Titus, spoke on the essentials of Christianity interspersed through these chapters, in unison with others, but especially laid before him and two females, faithfully yet simply, the all-important doctrines of repentance towards God, and faith in the Lord Jesus. On being asked as to his state of mind, he expressed his entire confidence in the death and righteousness of Christ *alone* for his acceptance: this reply afforded me real enjoyment.

Lord's-day, 18th. On hearing of the death of David Hurris's child, one of the 47th depot stationed here, I repaired to the place, where there were a few persons condoling with the sorrowing parents; but, alas! ignorant of the only source whence true comfort flows.

I gladly avail myself of such opportunities, as I find the people's minds more susceptible and easy of access when beholding a practical illustration of Rom. v. 14. I stated the scriptural account of human suffering, death having entered the world by sin, "so death passed on all men, for that all have sinned." I improved this bereavement, to the spiritual profit of those present, from 1 Cor. xv., who paid the most marked attention, and seemed to feel the truth and importance of what was

spoken on the subjects of death, the resurrection, and judgment.

Lord's-day, 25th. I went to the house of Bryan Doherty, of School-house-lane, and, on entering, was introduced into a miserable apartment, where lay Mary Russell, an aged widow, whose emaciated frame and pale countenance, strongly indicated her speedy dissolution. On declaring the object of my visit, and while reading for her and daughter Luke xv., and declaring God's willingness to pardon the vile, the guilty, and lost sinner, by means of the simple exercise of faith in the atonement; both of them burst into tears, and appeared delighted on hearing, that even at the eleventh hour salvation is attainable.

Lord's day, February 1st. Proceeded to Chapel-lane, and read for Thomas Monson and family. By way of introduction to the portion under consideration (being Rom. viii.), and also in reply to some questions proposed by a young man present, I thought it necessary, for their instruction, to refer to the preceding chapters, and then enlarged on the blessed state of those who are in Christ, and "walk, not after the flesh, but after the Spirit;" that all mankind, however distinguished among men, are either pardoned by *His* blood, justified in his righteousness, and renewed by his Spirit; or are giving fearful evidence of being "without God and hope in the world." I parted from them by urging the duty of searching the Holy Scriptures for themselves, as they possess a copy.

Lord's-day, 8th. I spent a considerable time in the house of William Watson, a man of about sixty years of age, and one remarked for his attendance at church, and all religious meetings; but still is ignorant, as thousands who call themselves Christians, that except the outward call of the word is accompanied by the inward call of the Spirit, it profiteth little, although they may read and hear from day to day.

I showed him, and another Roman Catholic, the nature and fruits of a scriptural justifying faith, which overcomes the world, works by love, and purifies the heart; and concluded by making a personal application of the Apostle's comprehensive exhortation: "Examine yourselves whether ye be in the faith; know ye that Jesus Christ is in you, except ye be probates." 2 Cor. xiii. 5.

Lord's-day, 15th. I have seldom met, in my Sabbath visits, a more extreme case of distress and poverty, than

that presented to me in the person and family of Judith Scaley. She has been afflicted with asthma and dropsy for many years, but of late has been confined to her bed, totally unable to assist herself in any way. To all human appearance there is but a "step between her and death;" which has led me to bring the message of salvation to her house. I have striven to fortify her mind under her suffering, from the examples of Job, David, Hezekiah, &c.; proved the vanity of all earthly things, when compared with an interest in the atoning blood of Jesus, when these things are about to recede from our view for ever. The word seemed to make a visible impression at the time; and her husband put several questions from the Bible, and on being answered to his satisfaction, said, that no man living could object to what was advanced.

Lord's-day,—March 8th. Thomas Brunkaid had been for many years in the Revenue Police, but was lately rendered unfit for service, by having one side paralyzed; which, I trust, has led him to that God who does not "willingly afflict the children of men, only for their ultimate profit." To-day I read Heb. xii., as I considered it both instructive, and suited to such persons as he is. In order to come at this passage, I glanced at the very interesting subjects inculcated in the foregoing chapters, as the Divinity of Christ, his superiority above men and angels, however dignified; the extent, duration, and end of the Mosaic ritual, contrasted with that faith alone which justifies, as exemplified in the worthies mentioned in the 11th, and closed by enforcing the duties taught in the 12th and 13th chapters.

Lord's-day,—22nd. Accompanied by brother Brennan, I walked to the deer-park, and visited the family of Thomas Carey, whose wife is partially convinced of the errors of popery; discoursed for a long time on the important doctrines of our holy religion, as contained in the only rule of faith and practice; we treated on the dangerous and soul-destroying system in which she was educated; and laid before them the freeness and all-sufficiency of Him who is the "way, the truth, and the life;" a theme which of all others I wish to dwell on, and I trust at this time with some salutary effect, as we left them expressing a desire to hear these things spoken to them again; may the Lord grant his blessing to his own word!

HUGH HOOD.

Received by the Treasurer.

Meredith, John, Esq., Subs. to Mid.	0	10	6
Keppel Street, Auxiliary	5	9	6
Ditto, Ladies' ditto	0	0	5
Pershore, collected by Mrs. Risdon :—			
Andrews, Mr. Edmund	5	0	
Andrews, Mr. James	5	0	
Brown, Mrs.	5	0	
Conn, Mr. Samuel	2	6	
Derrick, Miss	5	0	
Duffy, Mr.	5	0	
Ganderton, Mr. Richard	10	0	
Hudson, Mrs. H., Jun.	10	0	
Hudson, Mrs.	5	0	
Jones, Mr. C.	2	0	
Keen, Master	4	4	
Morgan, Mrs.	5	0	
Pearse, Mr.	5	0	
Perkins, Mrs.	5	0	
Pitcher, Mr.	2	6	
Risdon, Mrs.	10	0	
Roberts, Mr. William	2	6	
Saunders, Esther	5	0	
Simon, Sarah	5	0	
Styles, Mr.	5	0	
Sums, small	1	6	
Warner, Mr.	2	6	
Collected by Mrs. Hope :—			
Hacket, Mr.	5	0	
Hope, Mrs.	5	0	
Sherer, Mrs.	2	6	
Wagstaff, Mrs.	2	6	
Collected by Mrs. R. Andrews :—			
Andrews, Mrs., Sen.	4	4	
Andrews, Miss	4	4	
Friend, A.	5	0	
Friend, A.	5	0	
Friend, A.	4	4	
Collected by Miss Dean :—			
Teachers and Children of the Sunday School	6	3	
	7	12	1
Berk's Association, by Rev. P. Tyler :—			
Chesham, collected by Mr. Pope	3	12	6
Haddenham, by Mrs. Saun- ders and Miss Tyler	1	2	6
	4	15	0
Hailsham Association, one-third, by Rev. W. Davies	4	5	0
Plymouth, by W. France, Esq.	5	17	8
Watford, by Mr. Young	4	8	6
Portsmouth, Portsea, and Gosport, viz. :—			
Forton Sunday School	1	13	6
Landport ditto	1	13	6
Marie-la-bonne ditto, per Mr. Ralls	10	0	
Meeting House Alley	3	3	0
White's Row	4	10	6
	11	10	6
Eagle Street Auxiliary, by Mr. Neale	10	0	0
Prescott Street ditto, by G. Morris, Esq., a part	24	0	0
Collected by Miss Helena Meyer, for the Mare Street Irish School	5	15	0
Bristol, collected by Mrs. P. Phillips :—			
Bath, Miss	0	10	0
Bonville, Mrs.	1	1	0
Box, Mr. Walters's	1	4	0
Hughes, Mr. J. C.	0	10	0

Jones, Mr. Thomas	0	12	0
Jones, Mrs.	0	10	0
Phillips, Mrs.	0	4	0
Pratten, Mr.	0	10	0
Pratten, Mrs.	0	6	0
Probyn, Edward, Esq.	1	0	0
Webb, Mrs.	0	6	0

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Collected at Hammersmith, by Rev. W. Thomas, of Limerick	1	15	0
Friend, by Mr. Job Heath	5	0	0
Legacy of a Lady in Ireland, by Rev. W. Thomas	54	17	0
Mr. W. Fletcher, Bath, by Mr. Cozens	1	1	0
Rev. E. West, Chenies, Subscription	2	2	0
Mr. C. B., by the Secretary	1	0	0
Mr. Richardson, Loughton, by Rev. S. Brawn, Donation	0	10	0
Rev. T. Turquand, by Dr. B. H. Draper	1	0	0

By the Rev. John Dyer :—

Kettering Auxiliary So- ciety, by Mr. Gotch	5	0	0
Norwich, by Mr. James Cozens	1	0	0
Keynsham, by Rev. T. Ayres	6	0	0
May, Mr. E. C., Totten- ham	1	0	0
Friend, by Rev. Dr. Cox, (for Cain's Family)	1	1	0
Tring, Subscriptions, by Rev. J. T. Jeffery	3	12	0
New Park Street Auxili- ary, by Mrs. Evans, one- third	6	0	0
Kington, Missionary Associ- ation, by Rev. S. Black- more	5	0	0
Ilford, Missionary Associ- ation, by Rev. J. Cubit, one-third	7	0	11
Risdon, Benj., Esq., Per- shore, donation	10	0	0
Harrison, Mr. W., Had- low	5	0	0

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Lewes Missionary Association	7	10	0
Cobb, F. W. Esq., Margate	2	2	0
Mr. Rose, Haddenham	0	10	0
Collected by a little Girl	1	15	2
B. B.	50	0	0
Halsted Sunday School, by Mr. Linnett Presents for the children in Schools, from Mrs. Clement and Miss Sargeant, are thankfully acknowledged	0	10	0

By the Secretary :—

"No Name"	2	0	0
Dennis, Miss, by Dr. Newman	2	0	0
By Dr. Newman	10	10	0
Friend, A., by Mr. W. L. Smith	1	0	0
Omitted, by an oversight, in the May Chronicle, Mr. G. Jule, of North Walsham, by Rev. J. Puntis	0	10	6
Acceptable Presents for the Children, by the kindness of Mrs. James Rob- son, of Woolwich			
Burls, W., Esq., by Rev. W. Thomas	10	0	6
Tosswill, Mr.	5	0	0
Burgess, Mr., Ann. Sub.	0	10	0

Subscriptions received by S. Marshall, Esq., 181, High Holborn; Mr. P. Millard, Bishopsgate Street; Messrs. Burls, 56, Lothbury; Rev. G. Pritchard, 4, York Place, Pentonville, gratuitous Secretary; by Messrs. Ladbroke and Co., Bankers, Bank Buildings; by Mr. H. D. Dickie, 13, Bank Street, and Rev. Mr. Innes, Frederick Street, Edinburgh; and P. Brown, Esq., Cardigan.